



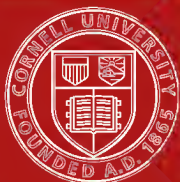


Cornell University Library
arV16448

Sermons of Rev. Benjamin Hale, D.D., pre



3 1924 031 425 121
olin,anx



Cornell University
Library

The original of this book is in
the Cornell University Library.

There are no known copyright restrictions in
the United States on the use of the text.



Wm. H. C.

PRINTED BY H. H. H.

NEW YORK: THE NEW YORK PUBLIC LIBRARY

SERMONS

OF

Rev. Benjamin Hale, D. D.

PRESIDENT OF HOBART COLLEGE,

GENEVA, N. Y.

1836-1858.

WITH MEMOIR,

BY

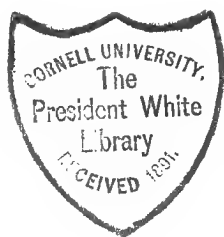
REV. MALCOLM DOUGLASS, D. D,

CLAREMONT, N. H.

CLAREMONT MANUFACTURING CO.,

1883.





TO THE READER.

The late Dr. Hale in his will named three friends; The Rev. Wm. H. A. Bissell, D.D., then Rector of Trinity Church, Geneva, N. Y.; Rev. Kendrick Metcalf, D.D., Prof. of the Latin and Greek Languages and Literature, Hobart College, Geneva, N. Y.; and Rev. Malcolm Douglass, then Rector of St. Paul's Church, Windsor, Vt.; to whom as literary executors he entrusted the examination of his Sermons and Professional writings, with a view to such disposition of them as might in their judgment seem desirable. This volume is the result of their examination. The Sermons were prepared for the press at an early date; but their publication was deferred, until a Memoir, in some sense worthy of their revered Author, could be prepared. With the Memoir we present a number of very able and instructive Sermons. We shall be well pleased, if the Reader be led by their perusal, to sympathize with our own deep reverence and love for Doctor Hale, of fragrant and blessed memory.

THE EDITORS.

June 1, 1883.

PREFACE TO THE SERMONS.

The Editors offer no apology for presenting these Sermons to the public. Those who knew and loved Dr. Hale, and revere his memory, will recall his pleasant flexible voice, easily reaching a dull ear at the farthest distance,—his masterly wisdom, his wholly natural, earnest and reverential manner, and the irresistible strength and persuasion with which his argument, enforced by the most perfect emphasis and intonation, conducted the hearer through the subject to its close with unflagging attention. To those, the reading of these Sermons will revive the memory of their delivery, as the flavor of an old, rich and mellow vintage, which no interval of time can wholly obliterate.

Those who knew him not, but who love to read good English constructed with a master hand, who appreciate sound Theology, accurate argument, scholarly treatment, deep and broad views, wholesome counsel, illustrated and enforced with wisdom, truth and charity; will, we think, upon examination, fully justify us in adding this volume to the list of similar works upon their shelves.

And the general reader, and the student, who desires to understand and grasp those vital principles of Christian Ethics and Evidence, which deeply affect thoughtful men in their inner and their outer life, and which penetrate the most subtle positions of the doubt and scepticism of the day, will find here, we are persuaded, a searching and lucid handling of many of those principal and often abstruse questions, conducted with the utmost skill and candor, with great experience and knowledge of men, and in a way most useful to meet and expose erroneous and strange doctrine.

The chief perplexity of the Editors was in deciding which, of all the Sermons of Dr. Hale, should be selected to form this volume. Most of those yet in manuscript are equally able and valuable, and greatly extend the list of subjects. But it was agreed that this selection should aim to include those Sermons, which, while of value to the general reader, were at the same time most likely to be recalled with peculiar pleasure by those who knew the writer best, and who listened to him upon occasions of the highest interest during his Presidential life at Geneva.

We need say no more to commend this volume to the kind attention of the reader.

Since this work was laid out, God has taken to Himself one of our number,—the Rev. Kendrick Metcalf, D.D.,—an able, good and true man, who has, we doubt not, by the grace of God, earned the crown of Immortality. His intimate association with Doctor Hale will be seen in the Memoir, by the few extracts selected from many letters addressed to him by the Doctor. We simply do him justice, and ourselves honor, in retaining his name.

We are the Reader's true friends,

WILLIAM H. A. BISSELL,
KENDRICK METCALF,
MALCOLM DOUGLASS.

CONTENTS.

PART I.

MEMOIR.	1-70
-----------------	------

PART II.

REMINISCENCES OF PRESIDENT HALE, by JOHN N. NORTON, D. D.	1
THE PRESIDENT HALE MEMORIAL, by ANDREW D. WHITE, LL. D.	12
IN MEMORIAM, by THOMAS D. BURRALL, ESQ.	15
SERMONS.	33-397
1. TRUE HAPPINESS FOUND ONLY IN TRUE RELIGION.	33
Psalm iv. 6. There be many that say, who will show us any good? Lord, lift Thou up the light of Thy countenance upon us.	
2. (BACCALAUREATE) SOBER-MINDEDNESS IN YOUNG MEN.	47
Titus ii. 6. Young men likewise exhort to be sober-minded.	
3. PIETY AND MORALITY INSEPARABLE.	65
Matthew xxii. 39. And the second is like unto it.	
4. (BACCALAUREATE) PERSONAL RESPONSIBILITY.	80
Prov. ix. 12. If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou shalt bear it.	

5. THE CHRISTIAN'S VOW AND WARFARE. 99
 Hebrews xii. 4. Ye have not yet resisted unto blood, striving
 against sin.
6. (BACCALAUREATE) THE INVISIBLE REALIZED BY
 FAITH. 114
 Hebrews xi. 27. For he endured as seeing Him Who is invis-
 ible.
7. OPINIONS NO EXCUSE FOR ACTIONS. 128
 Prov. xxiii. 7. For as he thinketh in his heart, so is he.
8. MAN'S WORK AND GOD'S GRACE. 140
 Phil. ii. 12, 13. Work out your own salvation with fear and
 trembling. For it is God which worketh in you both to will
 and to do of His good pleasure.
9. (BACCALAUREATE) GOD'S TRUTH THE ONLY TRUE
 LIGHT. 150
 Matt. vi. 23. If the Light that is in thee be Darkness, how
 great is that Darkuess.
10. NO RELEASE FROM GOD'S SERVICE. 170
 Ezek. xx. 32, 33. And that which cometh into your mind
 shall not be at all, that ye say, we will be as the heathen, as
 the families of the countries, to serve wood and stone.
 As I live, saith the Lord God, surely with a mighty hand,
 and with a stretched out arm, and with fury poured out,
 will I rule over you.
11. (BACCALAUREATE) A FIERY TEST OF FAITH AND
 DUTY. 185
 Daniel iii. 16. Wo are not careful to answer thee in this mat-
 ter.
12. GOD WITH US. 205
 Matt. i. 23. And they shall call His name Emmanuel, which
 being interpreted is GOD with us.

13. (BACCALAUREATE) FAITH A LAW OF LIFE. . . .	221
Habakkuk ii. 4. The just shall live by his faith.	
14. (BACCALAUREATE) THE LAW OF LIBERTY. . . .	248
James ii. 12. So speak ye, and so do, as they that shall be judged by the law of liberty.	
15. GENESIS ILLUSTRATED BY GEOLOGY. . . .	267
Genesis i. 2. And the earth was without form and void.	
16. THE RELIGIOUS TRAINING OF CHILDREN. . . .	297
Proverbs xxii. 6. Train up a child in the way he should go and when he is old, he will not depart from it.	
17. THE DIGNITY AND VALUE OF TRUTH. . . .	318
John xviii. 38. Pilate saith unto Him, what is truth?	
18. THE WORK OF THE MINISTRY. . . .	335
II. Timothy iv. 5. Make full proof of thy ministry.	
19. CHRISTIANITY NOT OF OBSCURE ORIGIN. . . .	361
Acts xxvi. 26. For this thing was not done in a corner.	
20. CHRISTIANITY NOT OF OBSCURE ORIGIN. (concluded)	379
Acts xxvi. 26. For this thing was not done in a corner.	

BENJAMIN HALE, D. D.

The subject of this Memoir was one of the most genial, equable, wise, and wholesome, of men. After years of separation, his memory is still greeted by all who knew him, with an indescribable glow of confidence and affection. In attempting to delineate his life, we cannot adequately portray the fulness and grace with which, from youth up, he occupied the places allotted to him in God's providence on earth. We adopt for ourselves the words of the late Thomas D. Burrell when asked to contribute his reminiscences of Dr. Hale. "The impression on my mind of the whole man in repose still remains in lines perfectly clear and well defined. His quiet manner, his winning smile, his cheerful spirit that seemed to live only in the present, wholly unconscious of his own great powers and attainments, are all before me; but I can no more convey this impression to the minds of others, by the few detached facts and incidents of his life that still remain floating in my memory, than I could show the force of the Niagara by the ripples and eddies on its surface." Thus we can but seize upon the salient points of his history, and record them briefly with such illustrations as may be gathered by the way. For this we have the invaluable aid of a sketch from Dr. Hale's own pen of his early life, also the daily record of his work for years, together with divers letters, friendly sketches, and our own personal recollections. But how inadequate our work is, none can better understand than

those who knew him best. The full record of his life is laid up in the treasury of that Omniscient One, Whom he humbly tried to serve, Whose countenance is joy, and Whose loving favour is life eternal.

Benjamin Hale was born on the 23d of November, 1797, in Newbury, Mass., now a part of the City of Newburyport. He was the eldest son of Thomas Hale, who was the grandson of the fifth Thomas, in that series of Hales, whose first representative came to Newbury in 1635. (1638?). His mother was Alice Little, who was a daughter of Hon. Josiah Little of Newbury, and granddaughter of Col. Moses Little, an officer in the Revolutionary army. Both sides of the house were of a vigorous, industrious and useful race, held in honor by their fellow citizens, and distinguished for their domestic virtues, their sterling goodness, and their faithfulness in the discharge of trusts and duties.

His contemporaries testify that as a child he was studious, quiet and kind. Though not often sharing in the rougher sports of boyhood he was very active, and a great favorite with all his companions for his pleasant temper, and the obliging skill with which he carved out their toys, mended their broken playthings, or contrived complications of machinery with an ingenuity that called forth their wonder and admiration. He greatly frequented the society of aged people, was beloved by them, and listened with eagerness and ready questions to their tales of Revolutionary times. He was well acquainted with the books in the houses where he visited, and would remain quietly, hour by hour, seated upon the floor, intensely occupied with his favourite volumes which were strewed around him closely, within his reach. For information as to this interesting period, and his academic and early professional life, we shall serve the reader best,

by presenting in full Dr. Hale's charming autobiographical sketch, begun (alas! not finished) for his children's reading.

MY CHILDHOOD.

I suppose from what I have heard, that I began this summer (1800) to go to Ma-am Fowler's school. I remember some of my school days there, though not the beginning; and that Dudley A. Tyng, elder brother of Rev. S. H. Tyng, D.D., was there. I could read currently before I was five years old. I have been told of a neighbor who to refute the assertion of a man that there was no use in putting a child to school before eleven, replied "I can show you a boy of *five* who can read better than you." Ma-am Fowler (Anna Fowler) had taught a private primary school for many years and continued to do so some years after my time. She lived to a good old age, dying Dec. 1, 1854, aged 96.

About 1804 I went to the "District School," at the new School House, a little above the Belleville Meeting House in High St. The first Master I recollect going to was Rev. E. Coffin, who had been a Congregational Minister at Brunswick, Me. The best however of all my earlier male teachers was Archibald McPhail, a Scotchman from Aberdeen. He taught in Belleville I think two years, perhaps more. I studied with him the usual school studies, Reading, Writing, Geography (Morse's and Parish's), Arithmetic (Walsh's), Grammar, (I began I think with Usher's.) Mr. McPhail had not received a classical education but had been well taught in the common school branches, was a man of great vivacity of mind, somewhat fiery in temperament but very kind and genial. He taught well, and I suppose I took kindly to his teaching, and I was a good deal of a favor-

ite with him. He took great pains to teach me to write well, and finding me ready set me to copy all the ornamented title pages of copy books within reach. This gave me great facility with my pen, and led to my taste for "*flourishing*." My father always paid great attention to the teachers of his children, and Mr. Mc Phail was often at our house, and sometimes took me to walk with him. With him I took my first walk to the Boiling Spring, where we sat down and had a picnic. That walk invested the Spring with a good deal of poetry. I remember too with pleasure a visit with him at Hampton, where he had taught before coming to Belleville. We spent Sunday there; stopped at Mrs. Greenleaf's and took tea on Sunday afternoon at Mr. Carroll's. I remember the hospitality and kindness with which we were treated,—the drop cakes and the honey. The flavor remains to this day, and teaches me the value of kindness to a boy. I was then, I think, about nine years old. Dr. Appleton, who went in 1807 to Bowdoin College, was then, I think, at Hampton.

Mr. Mc Phail was called from the Belleville School to one of the public schools in Newburyport, viz: that at the upper end of the Mall. I followed him. I do not recollect who took his place at Belleville, nor how long I went to his school in town. He was afterwards the assistant or English teacher at the Newburyport Academy, and afterwards had a private school in a little building in Green Street, where the Roman Catholic church now stands. I went to the Newburyport Academy one year—about 1809 —(perhaps 1808-9) while he taught there. Mr. Abiel Chandler was the Principal, afterwards a successful merchant in Boston; and founder by his will, of the Scientific School at Dartmouth College. Mr. C. was a stiff man in his manners, and a stern disciplinarian,

though I believe at bottom kind and good. His manner repressed me, and according to my recollections, I made no great progress under his teaching. I began Latin with him, but dry tasks in the Grammar were made more distasteful by the harsh manner of my teacher, and I worked at it unwillingly, and begged off from it when I left the academy at the end of the year. Indeed I suppose that my leaving the academy so soon was connected with the strong aversion I had to continuing the study. I had not any previous aversion, for I remember well uttering to my father some of my day dreams of what I meant to do, as we were riding home from Exeter a year or two before. We had been to the Annual Exhibition and I was full of plans of learning, plans which embraced more languages than I have yet learned. This I think must have been in 1807; the year my uncle Josiah Little left Exeter to enter college. I had among my classmates in Latin at the academy, my brother Moses L. Hale, and Jacob Little, now the Wall Street broker.

I went again to the Belleville school, but when Mr. Mc Phail opened his school in Green Street, I again became his pupil. I studied Surveying etc., in addition to the ordinary studies of an English school. Mr. Mc Phail continued a few years longer in Newburyport, and then went to Washington, D. C., to take charge of a school. There he died. I think of him more gratefully than any of my early teachers. He was kind and genial though strict; a successful teacher, clear in his methods, if I may trust my boyish impressions, and ingenious in expedients to quicken the reluctant faculties of his pupils. To me he was always kind. I have a curious proof of his influence with me in a tinge of Scotch accent, which I suppose I got from him and retain to this time. I say Scotch accent: I have often in the course of

my life been surprised at being told that I did not speak like a New Englander, and sometimes being taken, by those who have heard me preach without knowing me, for a foreigner. What the cause could be, I never suspected, till a Scotch gentleman, who was dining with me some four or five years ago, asked me "if I had never had a Scotch school master?" I referred to Mr. McPhail—and he said he guessed it from my pronunciation. This gentleman had been a teacher, and was then in Geneva, in company with several young men, whom he had prepared for college.

Though I look back upon my year at the academy as not a profitable one, I have among my books a copy of the *Mirror* in two volumes, with my name and the "Record of Merit" inscribed by my teachers. My year was not I suppose altogether misspent.

Some time after I had left Latin and the academy, my father, whose quiet determination it had long been to send me to college, said to me, "you had better resume your Latin for the present, and bye and bye we shall see what is next to be done." I did so, and studied it under Mr. Benj. D. Emerson and Mr. Thomas Tracy, at the Belleville school. This continued until I went to Atkinson Academy in the autumn of 1813.

Mr. Emerson was another of the good teachers of my early days; a fair scholar and a quiet, good tempered man. He was a very large man, with whom no pupil would be likely to provoke a collision, and he governed easily. With less of the fervid in his temperament than Mr. McPhail, and less genius perhaps, he had more of quiet dignity. Mr. Tracy was also a teacher of taste and talent, but not a man to inspire vigorous scholarship, nor to exact thorough scholarship; a man of poetic mind, who many years after translated "*Undine*," &c.

Here perhaps ends my childhood. I was to go from home with some responsibility for my own conduct,—I was henceforth a *juvenis*. My childhood had been a happy one. Better parents, kinder, more faithful, more judiciously considerate, few have been blessed with. My father was domestic in his tastes, and when his daily business was over he was in the bosom of his family, and we loved to march and sing with him as he paced the parlor on winter evenings. My mother was a true mother. Her children were her jewels, and she cherished them. But she was a Roman mother in the best sense, not weakly indulgent. She was a Christian mother and sought faithfully to impress upon our minds a sense of our duty to God. She cared for all our wants, saw that we went well dressed and punctually to school, and when school was over attracted us home by the kind reception we were sure to meet. “School is a hungry place” was often said by an old uncle who was a great deal at my father’s; and a piece of gingerbread and turnover were always ready for us. We were no truants either at school or at home. Our play was generally in the large garden attached to the house, or otherwise about the premises. Our evenings we spent at home. No playing in the streets at night “wherein all the beasts of the forest do move,”—at those hours, when the idle are accustomed to riot and boys oftenest learn mischief. We had near relations around us, whose dwellings were other homes to us. My grandfather, Col. Little, lived in the next house to us, having removed into it from Turkey Hill, in the winter of 1801-2. We were accustomed to run in and out freely, and his house was familiarly spoken of as “the other house.” We were often at his table, and frequently spent evenings there. He was fond of children, expected us, and felt that we were neglecting him if he did not see

us daily. My father's aunt, Mrs, Atkinson, lived with her husband directly across the street. My father made her a daily visit at least, and we children were there as often, if not as systematically. She had been as a mother to my father, and she loved and cherished us. We were free of her house and knew well where to find bread and cheese, and apples and pears in their season, whenever we pleased. My uncle Ebenezer lived with her till her death. At my grandfather's lived my aunts, Mrs Sarah L. and Mary, now my stepmother. My two great-grandmothers, Little and Toppan, were frequent visitors there. One of them making her home at Turkey Hill, at my great-uncle's, Moses L. Esq; the family residence of the Littles, for nearly two centuries. The other at her son's, my great uncle Enoch Toppan's, in Toppan's Lane, where the Toppans had lived about as long. My mother's sister Nancy (Mrs Atkinson) lived in town, and several families of the Toppans lived near. I was at home at aunt Atkinson's and visited often my other relations. Another old relative, Mrs. Molly Toppan, the widow of a great, great uncle, lived in Merrill's Lane. She was 70 when I was born. My mother was her warm and steady friend and very attentive to her wants. I was a favorite with her, and frequently carried her good things from my mother, and spent an afternoon with her. She had no one living with her but a daughter and they lived on together till she died at the age of 105. She was a woman of simple and sincere piety and retained to the end of her protracted life not only her faculties of memory etc., but her delicacy of sentiment. She died at last of a disease most usually incident to childhood, scarletina. It was always her wish that I should be a clergyman, and she was not quite satisfied that I was not a parish minister, though she was of too well disciplined spirit,

not to acquiesce in what she could not but regard as the direction of God's good providence concerning me. I speak of her thus fully, because I feel that there was a strong bond between us, and I cannot but feel also, that I may have profited by her simple and earnest prayers. Though by her marriage and residence, she became a Congregationalist, she was baptized, as she told me, in the Episcopal Church in Boston.

Till 1807 we attended Rev. Dr. Spring's meeting, having been led there by the fact that our venerable Uncle Atkinson was a Deacon of his Church. He always sat in the Deacon's Seat, and Annt A. was so very deaf, that she only went to meeting on Communion Sundays, and his pew, near the pulpit, was the one we occupied. Behind our pew was Mr. Philip Bagley's, then and for many years the keeper of the gaol. Sitting so close to so formidable a personage, we behaved very respectfully. Dr. Spring was a Calvinist of the Hopkinsian cast, and carried out his doctrines very logically in his speculations, I suppose; but he was a genial man and of much practical common sense, kind, and as I recollect him, attractive in his manners in private. I used occasionally to visit at his house, and was well acquainted with some of his sons. I remember him well as he appeared in the pulpit and the very tones of his voice, and some of the habitual expressions of his prayers. He was an ardent politician, a strong Federalist, and very free to express in his sermons on Fast and Thanksgiving days, his political sentiments. He was a leading man in the formation of the Foreign Mission Society, and in the establishment of the Theological Seminary at Andover, and eminent among the Congregational clergy of Massachusetts. A man of clear head and strong will, he could not be without marked influence.

After 1807, we attended meeting at Belleville, the meeting house having been built that year. The clergyman, Rev. James Miltimore, was a man of milder type of character, less extreme in his opinions, and always and everywhere a courteous gentleman. Dr. Spring not unfrequently caused offence by the harshness of his expressions, Mr. Miltimore never. My mother became a "professor of religion" under his ministry, and soon after that it was, that her children were baptized. I remember it. There were then seven of us. Five of Capt. Joshua Pilsbury's children were baptized at the same time, and the daughter of Mr. Amos Atkinson, his youngest child; thirteen of us in all.

My father was not a "professor of religion"—that is he had not been formally received into the communion of the Congregational Church. But he regularly on Sunday evenings catechized us in the Westminster Assembly's Catechism. After tea we stood up in order around him, and then went through the questions and answers to the end of the Commandments. We went no farther, but repeated reiteration made the catechism familiar to us to that point. It was not accompanied with explanations, we said it verbatim, reverently and accurately, and when the recitation was over we took our seats. It left its impress, a strong one, on my mind. I had at an early age a pretty clear notion of Theological doctrine of the type of the Westminster Catechism (as held by the Orthodox of that region) and accepted Calvinism and defended it. Some of its peculiar points puzzled me, and seemed hardly to be consistent with the testimony of my consciousness; but I was faithful to it, till larger acquaintance with the doctrines and history of the Church satisfied me that that which was peculiar to it rested more on philosophic grounds than on Revelation; and that many

of its speculations had been fruitful of evil. Calvinism properly so called was never taught us at home, except in the catechism. Its peculiarities were never preached so far as I can remember by Mr. Miltimore, and none of our immediate friends really held them except perhaps Uncle Deacon, and he was a man of few words, and not given to controversy.

Such was the atmosphere in which we lived. In a home as pleasant as can easily be found in this fallen world, cheered with good temper and kindness ; surrounded by friends and relatives who always made us welcome ; among old people, some very old when I was very young, I seem to know New England very far back, and I learned not to associate age with decrepitude or sadness, for my aged friends were neither decrepit nor melancholy. We were carefully impressed with a sense of religious obligations. I may say that I cannot recollect the time when I did not feel it, and though at some times much less than others, I am thankful that when I left home I was untainted with vice, and had a source of strength in the principles I had been taught and the habits in which I had been brought up.

ACADEMY AND COLLEGE.

I went to Atkinson Academy, N. H., in the early autumn of 1813. This town was the birth-place of my father, and some of his old friends and relations still lived there.

I boarded in the family of Mr. Caleb Noyes, an old gentleman of quiet habits, and a good farmer. His wife was living ; and a son, who was also married and had three children, lived in the family with them. It was a home place. I was treated as a member of the family, though with the consideration of a boarder,—was made free of

the cupboards at once, and all my wants were liberally attended to, and all for \$ 1.75 per week. My old friend, a distant relative, A. B. W. Tenney, joined me some time in the winter or spring, I think, and we pursued our studies together. Before the year was out, we had one or two other fellow boarders, young men who had come to school because they had been thrown out of employ, and who had no very serious purpose in study.

The academy was the fourth established in the state, and had a good reputation. It was under the single instruction of Hon. John Vose, who had been many years its Principal, and, though a man of solid attainments and clear head, was without enthusiasm. He taught well, so far as he did teach, but imparted no great impulse to his pupils. I remember a number of our fellow pupils, but I have met with very few of them in the subsequent course of my life. I went to college the next autumn, well prepared as preparation then went, and it was quite as honest as it is now; but I do not look upon my year at Atkinson as a very profitable one, though it gave me a chapter in the experience of life such as I have had no where else. I had read, before entering college, all of the Eclogues, Georgics, and *Æneid* of Virgil and twelve orations of Cicero in Latin, and the whole of the New Testament in Greek. This was the full amount required. I had written Latin, and was a proficient in English Grammar, Geography, Arithmetic and some other practical Mathematics;—but had read nothing of Algebra; and of Geometry nothing but that practical Geometry which was prefixed to some of the elementary books of Surveying. We had a Debating Society at Atkinson, but there was not much of literary ambition, and we had not many books beyond those used in study.

The Principal of the Academy was the most intellect-

ual man in the town. There was no lawyer there, and the only other professional man beside the minister was an old physician, with whom I had no acquaintance. The minister, Parson Peabody, was an old man more than seventy years old, and had been there many years. My father, born soon after his settlement, was the first child whom he baptized, and my grandfather before his death was one of his deacons. He was a hearty old man, of great kindness, and frank manners, and greeted me, when I met him, very cordially. He had a very small salary, and sustained himself by keeping boarders. I attended his meeting regularly, but his congregation was very small, though there was no other place of worship.

Atkinson was a farming town, without any considerable village, and might seem to be a safe place to send a boy. It certainly was, from these circumstances, comparatively safe. There were not many enticements to dissipation. But there was an exceeding want of moral and religious tone. The minister of the Congregational Society was aged and had little activity remaining. The few people who came to the Sunday services stood about the doors, till it was time to begin. They were cold listeners while in the house, and left it to talk about what they pleased.

The farmers about were as often Universalists as anything. Some of those whom I saw at my boarding house were decidedly so. They were all worthy people in their way, industrious, good livers, and good neighbors,—minded their own business, and were ready to lend a helping hand when called on. But they had little sense of religious duty—except to avoid open impiety. I well remember that on one Fast Day in New Hampshire my old landlord went to Haverhill, Mass., to sell a load of wood; it was not Fast Day *there*.

The condition of Atkinson was not singular in its want

of religious influence. The common theory of New England did not recognize the Church as a divine incorporation, having authority from the beginning and independent of popular will, but as a Society of their own framing,* after what they imagined to be the New Testament model.—They joined it who pleased, and those who did not please were amenable to nobody. The clergyman was only an officer of this Church, and was made so by election; and if he exerted any influence, it was by his talent or address, or some personal power, rather than by theories of his office. If he could make himself welcome, he was welcome. Otherwise, parson or no parson, he was equally an intruder, unless in families who had voluntarily joined his flock. An eloquent or exciting preacher would be followed,—a dull one neglected. Popularity was of course temporary, so would be religious influence. Real talent is always scarce where there is not wealth to pay for it; and the places where there was poor pay generally got poor preaching; and as preaching was all, religious apathy and neglect of all worship easily overspread the country.

I had unfortunately a couple of somewhat reckless and gay associates among my fellow boarders. And though I did not fall into any profligacy I entered very heartily into the amusements of the young people, and lost a good deal of the religious feeling which I carried to A. with me.

In the Autumn of 1814, I went to Dartmouth College, in Hanover N. H. There were about thirty in the class which I entered. I was among the youngest. The man-

* A Congregational Church, is a *voluntary* society, a company of *professed* Christians, who covenant and associate together, elect their own officers as "their inalienable right," make their own creed, and manage their own affairs, etc.

Punchard, p. 12, and p. 118.

ners of the students were at that time generally rude, and the appearance of many very coarse. I was advised by some one that if I kept my shoes blacked, etc. I should lose my credit as a scholar. The rooms were very meanly furnished, and it was no strange thing for a student to go to chapel with ungartered hose, a bandanna handkerchief wisped round his neck as a substitute for a cravat, and a great coat thrown over his shoulders as a cloak with the arms swinging.

Nothing very memorable occurred till late in the spring or early in the summer of 1815, when a great revival commenced in college. I cannot recall the beginning of it. My first recollection in connection with it was being in a thronged conference meeting at the Commons Hall, where a sermon of President Edwards was read from the text 'their feet shall slide in due time.' The impression produced by it was strong. I had been, as I have said, religiously educated. I believed most fully in the great truths of Revelation, and was prepared to feel the weight of such a discourse, and to sympathize with the deeply serious impression which reigned around me. There were about fifty who at that time were thought to be converted. I was among them, and I suppose I may say that at that time I commenced a professed and more systematic religious life. I made a regular duty of reading the Scriptures and prayer; and as I look back upon my feelings and purposes from this distance of time, I judge favorably of the sincerity with which I engaged in religious duties. Whatever fluctuations there may have been in my feelings since, I have never from that time ceased to recognize my religious duty, and with more or less earnestness to make it my daily business. My mind was in no inconsiderable degree of tumult. The current theory of regeneration taught us to look for some great

and wonderful change, and my conscious shortcoming rendered me perpetually anxious. There was a great deal less of excitement than sometimes appears on such occasions, and none of those wild frenzies which have occasionally been their disgrace. The theory which makes everything hang upon a movement of the will had not then been developed, and it was not expected that one who in the morning was a hardened sinner and utterly careless would before noon be recognized as a convert. The anxious seat had not then been invented. The working of the mind which ended in a hope generally continued several days; and the spiritual directors desired to see a good deal of distress, and deep convictions of sin, before they would encourage hope. There was of course less of that excessively superficial excitement which has marked many more recent "revivals"; an excitement so superficial, that it might be slept off at night and utterly forgotten in the morning. The subjects of the revival were I presume generally, as I was, young persons who had been religiously trained, and who needed not teaching, or being convinced of the general duties of religion, but to be brought to a decision to lead a religious life. They were aided in making it by a common sympathy. They believed that the Spirit of God was moving among them, and although I do not hold to the view which was then common to myself and the rest, far be it from me to attribute to any lower source the good that might be wrought in any of us at that time. I think the Spirit is always ready.

Young converts were put forward to pray and exhort. The practice may sometimes possibly have an incidental good effect in producing in some diffident minds vigorous resolution, but its tendency in general is bad. I remember very well the first time I was called on to "lead in

prayer." I did it, but I know not how. I staggered and reeled through the words. The blackness of darkness seemed to be before me, and it now appears to me as if the pressure on my brain blotted out thought, and I uttered only habitual words, incoherent in meaning, though brought to me by some indistinct association of sound and place. I got through it in more danger of apoplexy than of being puffed up. I had done it as a duty, and that in doing it I had done as well as I could a duty, was all the satisfaction I derived from it. If any one was edified, it was in seeing me come out, or he may have mistaken my perplexed struggle for suitable thoughts and words in the whirl and confusion of my mind, for "the groanings which cannot be uttered." A short time after this, I went in company with two or three other students older than myself to hold a conference meeting at a school-house in Lebanon near Lyman's bridge, over the Connecticut. I did not pray then, but endeavored to make a little exhortation. I made short and poor work of it. I read a good deal that summer in "Baxter's Saint's Rest," Edwards on the Affections," "Flavel's Touchstone," and "Keeping the Heart," and a little book called "The Preciousness of Christ to the Believer," or by some similar title. It seemed to me that I ought to deny myself, and I immediately commenced restricting myself in food etc. I do not remember how long that lasted, but I became satisfied before many weeks that I was not acting altogether wisely in my restrictions.

Among my other recollections of this time, I remember hearing the Church of England spoken of. It was remarked that there were so many Bishops in England, and not more than one converted man among them. I knew very little then of the Church of England and sup-

posed it might possibly be so. I had had no prejudices instilled into my mind against it. I had sometimes, very seldom, been at St. Paul's, the church at Newburyport, and had recognized the beauty and impressiveness of the service and was not disposed to scoff at it or its ministers. I had however read, in the *Massachusetts Missionary Magazine*, stories of the persecutions of the Puritans by the ministers of the Church, and believed, as every young New Englander does, in the wrongs which my ancestors had sustained.

The summer passed on, and I struggled to bring my thoughts and feelings to the standard of the Gospel, so far as I understood it. I felt many discouragements that I could not perfectly control my thoughts, and that my feelings were not always in a high and pure religious tone. I did not aim at too much, but I expected too much at once.

My health suffered, I know not from what cause, but one day as I came out of the river, in which I had been bathing with some of my companions, and was dressing myself, my eyes became glazed and my head dizzy and I came near falling. Supposing that it would be better for my health to be in a climate to which I had been accustomed near the sea, I left Dartmouth College at the close of my Freshman year in August, 1815, intending to enter at Bowdoin College, and there finish my undergraduate course. I left on Commencement morning, and went to Newbury, Vt., in the stage, to my uncle, Josiah Little, Jr., Esq., and made a visit among my friends there before I went home.

I did not enter at Bowdoin immediately. There were some considerable differences in the arrangements of the studies in the two Colleges. I had anticipated the course at Bowdoin in some things, and some things studied

there in the Freshman year I had not attended to. I therefore remained out of college one term, and entered at Bowdoin in Feb. 1816.

A part of the autumn and winter before going to Brunswick, I passed at Byfield, reciting to Mr. Abbot, Principal of Dummer Academy. I boarded at Mr. Lemuel Noyes' an old man of about seventy, in whose house I found myself very comfortable. It was one of the old houses of my native town, and my host remembered much of former days which he had witnessed, and had much traditionary information.

Dr. Parish, an eloquent man, was the minister of Byfield. I attended his meeting sometimes, and sometimes I spent the Sunday at my father's. I well remember how difficult I found it, situated as I was, to live as I desired. I had no room to my exclusive use, and could only get an opportunity for my nightly devotions, by sitting up till my room-fellow was asleep; and on Sunday it cost me continued struggle to keep my thoughts away from the world and its affairs, while sitting with the family, and hearing unavoidably their conversation. I had been accustomed to regard the Sabbath, as the Puritans studiously call it, as invested with an awful sanctity. I felt it to be wicked to speak my own words or to think my own thoughts, were they never so innocent on other days, during the continuance of holy time. I was doubtless wrong in believing so strained an observance required, and I remember I found it a relief to have the Sabbath past. Such a struggle as I made to keep my thoughts in the right direction, and my feelings in the right tone, could not but be attended with physical weariness. I remember this time with this satisfaction however, that if I was in error I cannot but think I was in earnest. The error was not in a dangerous direction, it was not on the

side of laxity, and I doubtless gained in depth of religious conviction and purpose by my efforts.

I entered at Bowdoin College in Feb., 1816. I was examined for admission by Prof. Cleaveland in Arithmetic and Algebra, and by Prof. John Abbot in the Latin and Greek languages. The venerable President, Dr. Appleton, was acquainted with my grandfather, and he hospitably detained me at his own house my first night in Brunswick. His grave kindness won my reverent love; a love which acquaintance deepened, and I now remember him with the same feeling, changed only as age would naturally change it, at the distance of thirty years. The class into which I entered was the largest that had then been in that college; we were nineteen in all. I was among the younger members of it.

Soon after I entered I was admitted to a "Praying Society" consisting of about half a dozen students (Denny, Johnson, Cheever, Pratt, Walker, Stanet.) We met on Sunday morning, generally at the room which I shared with a member of the Junior class, Ebenezer Cheever, since a Presbyterian minister. We had several prayers and some religious conversation; and as we made it our duty each to say something to two of our fellow students during the week on the duty of becoming religious, we reported what we had done in this way. There was a very serious tone of mind pervading these young men. They were circumspect in their life, and acted under the impression of a duty to be discharged toward their fellow students. Their influence was salutary and marked. The members of this society were accustomed to hold a sort of religious meeting at their different rooms in succession on Saturday evenings, and generally one or the other would read and comment on some portion of Scripture, and two or three would make prayers. These meet-

ings were attended by about fifteen or twenty generally, as nearly as I recollect.

During my Junior year there was a revival in college. It originated as I suppose, in some measure at least, in the efforts of this society, and several became converts. Among them, two sons of a deceased Congregational minister, one of whom is now the principal Secretary of the A. B. C. F. Missions, Rev. Dr. Anderson.

In the summer of 1816, I made a "public profession of religion," as we used to express it, by joining the "Congregational Church" under the care of Rev. James Miltimore. My mother and my grandparents and other relations were members of the same. At the time of my admission, the congregation worshipped in the Court House in Newburyport, their meeting-house having been burned by lightning the April before.

This was a serious time with me. The receiving of the Holy Communion was invested with awful sacredness by the strict Puritans. To receive it unworthily was to call and drink damnation, and by "unworthily" they understood "in an unconverted state." It was deemed indispensable that every one should try and examine himself therefore before he received it; and the examination was to ascertain whether he were really regenerate. I well remember the almost stunning anxiety which I felt on such occasions. No one can avoid respecting the seriousness with which this duty and privilege was regarded, though connected with an unpractical method of self-examination. It often engendered undue and sometimes fatal anxiety, and sometimes operated upon sensitive minds to exclude them entirely from becoming partakers of this sacrament. A female member of a family in our neighborhood committed suicide, under the apprehension

that in "joining the church" she had acted hypocritically and committed a great sin. And my own father, though religiously disposed, and I believe earnestly desirous to do his duty, never dared to "make a profession" and become thus a communicant.

I did not enjoy vigorous health in college, and near the close of my Junior year, in August, 1817, I was so much unwell, that I obtained leave of absence a week or two before Commencement. The nerves of my eyes were very much affected, and once while I was reading in my study, I almost lost for a moment the power of vision. That season was very cold, and I remember on my way home in the stage, just at the end of August, seeing the Indian corn only about a foot or a foot-and-a-half high. I received my degree of Bachelor of Arts, Sept. 2d, 1818. My part at Commencement was the Salutatory Oration.

It had been my intention to proceed directly from college to the study of Divinity at the Theological Seminary at Andover, but during the summer, I was offered the Academy at Saco, I had been a pupil and at school from three years of age, and I thought it might be useful to me to try my hand at being Master. I recollected also a remark of Dr. Spring, that one who meant to be a minister would do well to try his hand first at being a school-master, and with the consent of my father, I became preceptor of the Saco Academy.

I commenced my pedagogy on Monday, 7th of September, 1818. The number of the pupils in the academy was limited to fifty. I commenced with nearly that number, and soon had it in full.

I remained in the academy one year. Occasionally I went to Portland and sometimes spent a Sunday. My

uncle, at whose house I was a guest, E. Little Esq. was a member of Dr. Payson's Congregation and a member of his church, and I sometimes attended Dr. Payson's preaching with him and his family. I occasionally also went to St. Paul's church, attracted more by the beauty and impressiveness of the church service than by the eloquence of Dr. Payson. To me even then the service of the Church seemed to have more of worship in it, to be more solemn, a more suitable offering from man to his Maker, than that to which I had been accustomed. I remember well how I marked the people, as they came into church and kneeled in silent prayer, before they took their seats. They seemed like worshippers.

1819. Before my year at Saco was closed, I lost my mother. She died July 27th, 1819. I spent a week with her a little before her death, but was not with her at the closing scene. I was at her funeral. She died as she had lived, in full reliance upon God's gracious promises. She was faithful unto death in all her duties, faithful to what she had learned of God's will and God's truth, and I do not doubt that she found acceptance before Him. It was a great loss to us all, to the younger members of the family more especially; I had come to man's estate, and had received the benefit of her parental faithfulness and love through my whole minority—a benefit for which I shall never cease to be grateful to Almighty God.

THEOLOGICAL SEMINARY, COLLEGE TUTORSHIP, AND
GARDINER LYCEUM.

In the autumn of 1819, I became a member of the Theological Seminary at Andover. My college classmate Rufus Anderson, now the Rev. Dr. Anderson, was

my class-mate and room-mate.* I attended with respectable diligence to the studies of the year, the principal of which were Hebrew and the exegesis of the New Testament, under Professor Stuart. I had leisure for reading and I devoted a part of it to Ecclesiastical History. I had little to guide me in it. Church History was not made much of in the course of study. It was not talked about. It was hardly regarded as a matter of moment. We had not an historical Religion, we could not have an historical Theology. Our denomination and its creed were new. It could not be otherwise than that the history of the Church should be regarded as a record of errors, rather than the progress of truth and piety. Our position could only be maintained and defended by our own exegetical divinity.

The popular Church History, Milner's, came most readily and temptingly to hand, and I read it. Of course I acquired no very profound ideas of the Church or of its history under such a guidance, but I saw that the Church, which was planted by Christ and his Apostles, was not organized like that in which I had had my training. It appeared upon the very face of the history that it had its

* The venerable Dr. Anderson writes,—“We both entered the Seminary at Andover in 1819, where we were room-mates during his continuance there. Our friendship was founded in mutual knowledge and esteem, and continued during his life. * * * There was something peculiarly pleasant in his responses. They are associated, in my remembrance, with a sweet smile. I cannot recall an unpleasant incident in all our college and seminary life. The operations of his mind as a scholar were effective, equally so in nearly every branch of learning. He was quick and accurate in the mathematics, in the languages, and in music. I know not in what branch he was best fitted to excel. While perfect in all his recitations, he never seemed to me what is called a hard student. He was social, always ready for conversation when I desired it. * * * He had, and through his whole life retained, my entire confidence as a man of God, nor was I surprised at the eminent position he afterwards attained in the Church of Christ. Pleasant is his memory, and pleasant is the thought of meeting him in a better world.”

Bishops, true Diocesan Bishops, with Priests and Deacons under them. This conviction was not a very active one. It did not come to me as one which must govern my own Ecclesiastical position. I had grown up with the feelings, common to New Englanders of that period, that the form of Church Government, was only an outward matter, not binding upon the conscience or a thing of any moment. Still, as a matter of fact, I was convinced of the Apostolicity of Episcopacy, and this, added to the affection I had for the Church Service, and my preference for it as a matter of taste and propriety, was a step toward my present position.

1820. At the Commencement in Bowdoin College, September 1820, I was appointed by the Trustees tutor of Natural Philosophy etc. and left the Seminary at Andover, some weeks before the completion of the year. I remained at Bowdoin College as a tutor two years,* teaching the Junior Class in Natural Philosophy and Locke's Essay on the Human Understanding, and the Sophomore class in Geometry and some other parts of Mathematics, and Logic. There I pursued my Theological studies without a teacher, guided somewhat by an outline of Theological subjects and questions, with references to books, which had been prepared by Dr. Woods

* Of this period of his life, his fellow tutor, now the venerable Professor A. S. Packard, writes,—“I was in a tutorship at the same time, and we were thus brought into the closest relations. We were constantly together in our walks, in our social life, and maintained a free and unrestrained intercourse in regard to our studies, our prospects and schemes of life. Mr. H. gave at once the impression of a kind, generous, faithful heart, a clear, acute and rapid intellect, and a vigorous grasp of any subject to which he gave his thought. He was a diligent student. He loved books. Without conceit he had sufficient self-reliance, which always was of service to him as a teacher and governor. He always had the good will of his pupils, and whether with them or with his colleagues exerted an influence above rather than below his age and standing. He was a true man, unselfish, of a decidedly social turn, of warm affections, with a genial humour.”

of Andover. I followed my inclination and a secret preference which I felt, in studying somewhat the question of Episcopacy, though I had no books of a recent date, or published in the course of any recent controversy. I read Stillingfleet's *Irenicum*, because I had it. I read Chauncy against Episcopacy, Campbell's Lectures as they touched that point, and perhaps other things; and the impression grew that Episcopacy was the original Church government. It was admitted to have been introduced very early, for that could not be denied; and the theories of Campbell and others of its opposers to account for this fact, seemed to me to be so clearly invented to serve a purpose and so completely unsustained by fact, that they confirmed me in my conclusion, by showing me the utter weakness of the other side.

I was not however a Churchman, nor had I begun to understand the Church as God's organization for the salvation of the world, the pillar and ground of the truth, the embodiment of the Gospel; that in it was union with the living Head, in it were the promises; that from its nature it could be but one, and must endure through all time, or God's promise would fail and his purposes be defeated. The "churches" I was acquainted with were springing up every day; formed voluntarily like any other voluntary society, by the mutual covenanting of the members. Their creeds or confessions they agreed upon by vote. These churches embodied all the piety and the zeal with which I was acquainted. I knew no Episcopal clergyman except by sight, and no Episcopalian layman who would be likely to suggest, if he possessed, any different ideas of the Church from those which I inhaled from the air of my native land. There were "churches" of different names around us. But they were all "sects," to which people attached themselves accord-

ing to their tastes or their convictions. If their differences touched upon "vital points," men were bound in joining them to follow their convictions. If upon points not vital, they were at liberty to follow their preferences, or rather were bound to govern themselves by such exterior considerations as the probability of usefulness.

In this state of mind, my friends all being Congregationalists, it seemed to me that whatever my preferences might be, I should be more useful in the Congregational Church, for Episcopalians were extremely few. I offered myself in the last of January, 1822 to the Association of Congregational ministers in the county of York (Maine) for a license to preach. They met at Saco, where I was passing a part of the college vacation. I was examined, and received a license, in the usual form, to preach for two years. I preached twice the next Sunday, February 3d, in the meeting-house at Saco, and performed most of the Service. The Rev. Jonathan Cogswell, now D. D., was the minister.

I recollect as if it were but yesterday many of my feelings on that occasion. The services in Congregational meeting-houses, consisted of a short opening prayer, a hymn, the long prayer, another hymn, then the sermon, a short prayer and the benediction. Sometimes a chapter or part of a chapter was read before the long prayer, and in the afternoon a hymn followed the sermon. My temperament was nervous, my articulation was rapid, and my method of saying what I had to say direct. The long prayer according to the usual custom should be about fifteen minutes in length. A fresh hand, not accustomed to the circumlocution and the practice of "enlarging," which aided in filling up the allotted time where new topics and new matter did not crowd upon the mind; and timid withal in adventuring to appear as the

extempore organ in presenting the devotions of the congregation before God ; I felt embarrassed in the long prayer. I felt that I was in danger of stinting it. I feared, that in making short work of it, I might offend the seriousness of some of my good friends in the congregation. I labored for topics and for periphrastic expressions that I might reach the proper length of the exercise ; and then I felt that such regard to what hearers might think, was out of place, that I was working out an exercise and not praying ; and I finished the prayer and sat down humbled and ashamed. I have often thought of it, and have wanted no other proof than my own experience on this and other occasions, that simple as this method of worship is in *appearance*, it is not favorable to simplicity of heart before God.

After my return to Brunswick, I preached in the meeting-house in that village, and in the neighboring towns of Bath, Wiscasset, Freeport, etc., upon the invitation of the ministers of those places. During the following summer I preached pretty constantly half the day,—President Allen, D.D. of Bowdoin College, preaching the other half—in the meeting-house at Brunswick, which had no regular minister. I find upon looking at my memoranda, that I preached about forty times within a year of my receiving a license, and that nine times I preached in two Episcopal Churches, at Christ Church, Gardiner, and St. Paul's Portland. This fact shews that churchmanship among the clergy of Maine (these were the only churches in that State) was not of a very rigorous character.

I might have mentioned before, that at the Commencement at Bowdoin College Sept., 1821, I delivered a Latin Valedictory Oration and took my Master's degree.

In the summer of 1822, I received proposals from

R. H. Gardiner, Esq., of Gardiner, to take charge of a new Institution, which he had determined to establish, for the education of farmers and mechanics in the principles of Science. A salary of one thousand dollars was offered me, and I determined to accept it. I closed my connection with the College at Commencement, 1822, and during the autumn went to Gardiner, and for about three months resided in the family of Mr. Gardiner. I there commenced my regular attendance at church. I was received at the Communion without any reference to Confirmation. I preached occasionally; and if I do not mistake, read the service—officiating, as the Clergyman of the parish was accustomed to do, in gown and bands. He did not use the surplice. Nor do I recollect ever to have heard him read the Ante-Communion Service, on other than Communion Sundays. I saw no irregularity in these things, for I was but little instructed in the ways of the Church; and it will be admitted, that from the Rector, under whose ministrations I had placed myself, I was not likely to learn much. He was a most amiable man, an eloquent preacher, and a beautiful reader of the Service. A convert during a time of a “revival” and ordained without a thorough education, he commenced his ministry with more zeal than knowledge, and with evangelical “views” instead of skill in divinity.

On the first day of January, 1823, I opened the Lyceum, was inaugurated as its Principal, and delivered an address on the occasion, which was published by the students, I think. I commenced with a single class, and that not large, so that I needed no assistant. At this time I left Mr. Gardiner’s family to live near the lyceum. A more lovely family I have never known. Wealth was adorned with piety, charity with simplicity, high cultivation with meekness and gentleness. I was treated as

a son and brother, and I look back, after a lapse of a quarter of a century, with a lively affection for each and every member of the household.

Having become settled, my next step was to be married. I had been engaged to Mary Caroline King, from the time I had left the Saco Academy in 1819, and we were joined together on the 9th day of April, 1823, at her mother's in Saco. She was the eldest daughter of Hon. Cyrus King, M.C., who died in 1817.

The Lyceum soon attracted students, and became a flourishing Institution. Other instructors were added, among them Ezekiel Holmes, M.D. who was professor of Natural History, etc., and Mr. Ebenezer F. Dean, tutor. I gave lectures in Chemistry, and taught Mathematics and Natural Philosophy. In winter we had extra classes in Architecture, in Agricultural Chemistry, etc. For the former of these classes I prepared, in 1827, a book, "The Elementary Principles of Carpentry."

Soon after I had commenced my duties in the Lyceum, I sent back my "license" to the Moderator of the York Co. Association. I was prompted so to do at that time, by the invitations to preach which came to me from neighboring places, and which it was not convenient for me to meet. I had also become so settled in my preference for the Church, that I had determined to take Orders, should I ever be so situated as to think it my duty to preach again.

During this winter, January or February, 1823, I took a severe cold, which affected my eyes and was attended with extreme sensitiveness to the light. I was obliged to have my room as dark as it could be made. One Sunday morning while in this condition I sat listening to the church bell as it tolled for service, and as it stopped I commenced the service, repeating to myself

one of the sentences,—then the exhortation,—then the confession,—etc., till I had gone through a considerable part of the Service; enjoying it, as if I had been a worshipper in the congregation, and feeling that I was mingling my confessions and prayers and praises with those which were ascending from the worshippers in church. I saw and felt deeply the advantage of such a form of service, and was confirmed in my attachment to the Church and the Church's ways, so far as I knew them.

PROFESSORSHIP AT HANOVER, N. H.

I continued in charge of the Lyceum till July, 1827. When having received an invitation to become Professor of Chemistry at Dartmouth College, a position which offered me more emolument, with very much less labor than I had at Gardiner, I resolved to accept it. My health had suffered, and though I could not leave the scene of labors which had been so interesting to me, and friends who had endeared themselves to me by many kindnesses, without many regrets, I thought it my duty as well as my interest to go. After closing my affairs at Gardiner, and leaving my wife and child at Saco to spend the autumn, I proceeded to Hanover; where I gave my Inaugural address as Professor of Chemistry, on the day following the Commencement, August, 1827.

The Medical Lectures commenced about a fortnight after Commencement. My colleagues were Reuben D. Mussey, M. D., Prof. of Anatomy, Surgery, etc., and Daniel Oliver, M. D., Prof. of the Theory and Practice of Medicine. I was Professor of Chemistry, Pharmacy, etc.

The lectures closed early in December, when I rejoined my family. I remained at Saco for a month or more. The rest of the winter we spent at my father's in New-

buryport; and in the early spring I went to Hanover, and soon after commenced housekeeping.

At Hanover, I found myself so much at leisure, that I thought it my duty to resume my purpose of preaching; and I obtained ordination from the Rt. Rev. Bishop Griswold of the Eastern Diocese, Sept. 28, 1828, at Woodstock, Vermont.

I preached occasionally at Woodstock, at Windsor etc., and not unfrequently in Congregational meeting-houses; as that on "the Plain" at Hanover, the East Meeting-House, Lyme, Canaan, Newbury, Vt. etc., using the Service always, and wearing the gown.

It was about Easter, 1830, that I commenced an evening Service at my house. At first no one was present beside my own family with part of Dr. Oliver's, and Horace Brooks, then my pupil in Mathematics, now of the U. S. A. It soon began to be spoken of, and individuals asked permission to attend, and in the course of a few months my room was well filled. I continued these services with few interruptions during my stay at Hanover—and very pleasant they were. My little congregation of five and twenty or thirty, consisting for the most part of those who had never seen before the Liturgical Service, became deeply engaged. All knelt at the devotions, all responded, and it was truly a common prayer, a united offering, to one common Father. The feelings of many were touched, and their hearts opened. In my sermons I never touched upon points of controversy. I scarcely preached one which I might not have preached without offence in the Congregational meeting-house. In fact my own views were, upon the doctrines of the Church, only beginning to form.

I had been convinced of Episcopacy as a fact in the divine economy of the Church, and I embraced it. I

was persuaded of the propriety and greater suitableness of the Liturgical service, and I adhered to it. I was a lover of order, and was strict in adhering to it.

All this time I was a regular attendant at the Congregational meeting-house. It was the only place of public worship in the village. I had my pew, and was regularly in my place both forenoon and afternoon. In the evening I had my own service.

Thus far the letters to his children. While, happily, there is no lack of material for illustrating the succeeding periods of Dr. Hale's Professional life, the reader will doubtless share our regret that his facile pen was interrupted in the narrative of a life which he only could describe with comprehensive unity.

It should be noted that at the time Prof. Hale assumed the Chair of Chemistry, * Physical studies were received in Dartmouth very much as in other American colleges thirty or fifty years before. The College had not taken a Scientific Periodical in half a century. There was no Cabinet of Minerals. "There was not," writes Dr. Oliver, "a single modern volume in the College Library upon either Mineralogy or Geology; and scarcely one, if one, upon Chemistry later than the days of Fourcroy or Vauquelin. The prevailing taste was decidedly anti-physical. It was directed another way, and not only so but there was among the College Faculty a disposition to undervalue the Physical Sciences." Dr. James F. Dana, the predecessor of Prof. Hale, writing of the College in reference to Physical Science, used this striking

* It is proper here to note that portions of this Memoir were collated for, and used by, the Historian of Dartmouth College, in an article on Prof. Hale among the Biographical notices of the volume entitled "The History of Dartmouth College," by Baxter P. Smith.

illustration, "It was anchored in the stream and served only to show its velocity." When Prof. Hale was engaged, his duties comprised a course of daily Lectures to the Medical Class through the Lecture Term of fourteen or fifteen weeks, to which Lectures the members of the Senior and Junior Classes were to be admitted for a small fee; and instruction to the Junior Class in some Chemical text-book, by daily recitations for five or six weeks. *This was all.*

Prof. Hale, however, addressed himself to his work with characteristic activity and zeal. He, voluntarily, each year, without increase of compensation, gave to the College classes a separate course of over thirty Lectures in Chemistry, and discharged the expenses of them himself. * He substituted a larger and more scientific text-book for that in use; and obtained an allowance of forty or more recitations instead of thirty. He laid the foundation of the Cabinet of Minerals by giving five-hundred specimens, classifying and labelling (with some assistance) all additions, leaving the collection in respectable condition with twenty-three hundred specimens. He also gave annually about twenty Lectures in Geology and Mineralogy, hoping to excite an interest in those subjects; and for some years was the instructor of the Senior Class in the Philosophy of Natural History. For two years also he took charge of the recitations in Hebrew, and also took part in other recitations. All of the above services were voluntary and gratuitous. It is no wonder that students thus cared for should respond as they did with enthusiasm and regard. Happily, in this depart-

* Writing of Mr. A. A. Hayes, his "capital assistant" during the autumn of 1827, Prof. Hale says "he is a most excellent Chemist, one who has pursued the science from a pure love of it, and I question whether there is so good a practical Chemist in New England." Mr. Hayes was afterwards for many years Assayer to the State of Massachusetts.

ment as well as in all others, Dartmouth College is now in motion, and with the foremost in the current of Physical studies.

Professor Hale's architectural genius and constructive ability were also brought into active exercise during the whole process of repairing the old College buildings, and erecting new. Of this he writes, December 11, 1827, "I have made out a plan for the repair of the college building, and the addition of a building for libraries, etc., for the use of the Trustees at their next session. Again, March 20, 1828, "I have the honor of being one-half of the building committee, Professor Chamberlain being the other moiety, and we are commencing operations. The prospects of the College are now so bright that the plan I at first proposed, and which was adopted by the Trustees, is abandoned, and we are preparing to erect two brick buildings, three stories in height and fifty feet by seventy. One for students' rooms, and the other for public rooms."

During his last three years Professor Hale was President of the Phi Beta Kappa Society. His portrait, presented by the members of that Society, now hangs in the College Library.

Professor Hale's closing experiences at Dartmouth were not pleasant. We have seen that he was ordained Deacon in the Protestant Episcopal Church, by Bishop Griswold, September 28, 1828, at Woodstock, Vt. He was by the same Bishop ordained Priest, in St. Paul's Church Newburyport, January 6, 1831. He also, as has been said, after scrupulously observing the appointments of the village meeting-house on Sunday, held an evening service in his own parlor, for his family and such communicants and friends as desired to attend. In pursuing this course he in no sense violated the Charter of the College, he undertook nothing in conflict with the duties

of his Professorship, he made no effort at proselytism, he acted neither obtrusively nor illiberally. These services became very attractive. Several young men, some of them of the highest promise for talent and piety, were made acquainted with the Church, and were led by the persuasion of the Liturgy, not by his, to examine and confess its claims. Others, sons of Episcopal parents, were established in their attachment to the Church of their fathers, and were preserved in all probability from straying from its fold.

His growing influence occasioned much secret uneasiness among the clergy of that denomination which had up to that time held exclusive possession of the ground. And at the annual meeting of the Trustees at the close of July, 1835, without warning to him, or conference with the Faculty of the College, the Trustees relieved themselves, after a fashion, of their anxiety and its source, by cutting away the Professorship of Chemistry in the Medical School, and transferring its duties to a College Professor under the plea of greater economy. The true *animus* of this proceeding was distinctly recognized and resented by the public. At the request of his colleagues, Dr. Mussey and Dr. Oliver, Professor Hale delivered the full course of Lectures following, and at the close published, October 27, his "Valedictory letter to the Trustees." This "letter" came to Hanover just as the middle term closed (the Board of Trustees being in session) and was eagerly sought after. The Students, the first edition being exhausted, had a second printed at their own expense. The development was attended with great excitement. The papers were full of it; and the letter was printed in full in several papers. The Trustees replied in a pamphlet signed "Alumnus," published in November. "Alumnus" was brought to grief

by Professor Daniel Oliver, in a rejoinder over the name of "Investigator."

Dr. A. B. Crosby, Professor of Surgery in Dartmouth College, in a "Contribution to the Medical History of New Hampshire," read before the New Hampshire Medical Society, June, 1870, states the case and states it correctly: "I cannot forbear to recall for an instant the name of Professor Hale, who, after serving the College in the chair of Chemistry for a few years, lost his connection with the institution in a manner by no means creditable to the Trustees. Professor Hale was an Episcopalian, and was wont to hold the service of the (Episcopal) Church at his own house, for the benefit of whoever might choose to come. This course was obnoxious to the College fathers, who were at the time strongly sectarian. The board determined on his removal, but as it was found that it could not be legally accomplished under the college charter, the Alexandrian method of treating this heretical knot was adopted. A vote was passed abolishing the Professorship of Chemistry.—I should hesitate to recall an event so discreditable to the past history of the college, were it not that in these latter days more liberal counsels have prevailed, and the utmost latitude of opinion, as is consistent with the true spirit and intent of a University, has come to be tolerated and encouraged. Whatever may have been the derelictions of Dartmouth in the past, I am proud to say that her spirit is liberal and catholic now."

In the same year, 1835, Prof. Hale also published an admirable little work entitled "Scriptural Illustrations of the Liturgy," now on the list of the publications of the Church Book Society. In August he attended the General Convention of the Protestant Episcopal Church as a Delegate from the Diocese of New Hampshire. In Oc-

tober the degree of D. D. was conferred upon him by Columbia College. In December, having had a severe attack of bronchitis, he spent the winter in St. Croix, (Santa Cruz), where in the agreeable and timely change furnished by its salubrious climate and novel scenes, he regained his usual health and elasticity. His letters, over the signiture of "Valetudinarius," were very pleasant to his friends and the reading public.

In the next year Professor Hale entered upon the high and laborious duties of an office, which required all his great skill and acumen during the active years remaining of his industrious life. He was elected August 2, 1836 to the Presidency of Geneva College, Ontario County, New York; and, having accepted, entered upon his duties in the following October. The limits of this Memoir will not permit us to enter upon a detailed history of that college, now called *Hobart* after the distinguished Bishop under whose auspices it was founded. That history will in due time we trust receive merited attention from some more competent pen. Nor dare we venture to describe minutely, though we have abundant material, the varied and interesting details of Dr. Hale's Presidential life. The History of Geneva College for nearly twenty-two years was intimately interwoven with the labour and thought, the trials, hopes and prayers, of its President.

"His Presidency," wrote John H. Swift, August 29, 1864, "embraced a most critical period in the history of that College. There were circumstances connected with its management in earlier years that long weighed like an incubus upon it, so that it was, in fact, a question of life or death with it, when he assumed the helm. Life was already nearly extinct, and death would soon have followed, had not the President given himself wholly to

the work, with a faith that never faltered, a perseverance which strengthened with difficulties, and a thorough conviction that his work—if well done—would promote the glory of God and of His Church through all time. This is the secret of his being able to labor so patiently some twenty years or more, always surrounded with difficulties, and ever overcoming some obstacle to be followed by another. To appreciate Dr. Hale's administration we should know the early history of the College, its mismanagement and the 'sharp practice' which for long years blighted its prosperity. Verily he had a most difficult work. He did it nobly. He saved the College, and God has taken him to meet his reward.

"In what I have written I have not been unmindful of the invaluable support ever given to Dr. Hale by the venerable Bishop of the Diocese (De Lancey). The President fully appreciated its value, and without it very likely he might have given up in despair."

"It was an excellent thing for our College" writes Joseph M. Clark, D. D., in his address on the life and character of Dr. Hale, July 10, 1866, "that it was able in 1836 to secure the services of Dr. Hale as its third President; Dr. Adams having been the first, 1826-28, and Dr. Mason the second, 1830-35.

"The College had averaged during the ten years of its existence four graduates a year. This may give an idea of its income from students. And up to the beginning of 1836, all the endowment I can find trace of, bestowed upon the College, exclusive of buildings and ground, yielded only about \$ 1,500 a year. About as much was given from Church sources in 1836, and two years after the State granted this College, among others, \$ 6,000 a year. The State grant, however, ceased on the adoption of the new State Constitution in 1846, and the College

was reduced to depend upon its Church endowment. Dr. Hale's single salary, nominally \$1,500 if regularly paid would have nearly (if not quite) exhausted the independent income of the College. Yet in 1836, Professors Prentice and Irving were elected to their respective chairs. Professor Horace Webster had served in the College from its foundation; and the services of at least one Tutor were necessary for the work to be carried on. While I knew Dr. Hale his salary was always in arrears.* I think he voluntarily accepted less than its full amount. His brothers nobly stood by him and helped him to live. When there was money in the Treasury he would

*The particulars are stated in Dr. Hale's Journal, under date of May 20, 1858. "Sent to my brother M. L. H. a draft for \$3,000 which I received from the College Treasurer. This amount was due me from the College arising from arrears of salary during the dark ages of the College. The salary on which I came to G. was \$1,500 (in 1836). In 1847, August, the College, having lost the State stipend of \$6,000 found its income from its own resources, all it had left, reduced to less than \$2,000 (about \$1,400 as reported by the Treasurer if I rightly remember). It became then necessary to reduce the expenditures . . . I consented to receive \$1,000, Professor Webster \$800, the Tutors were to have \$400 each. This made more than the income, but we thought we could rely on being able to provide for the balance. My salary remained at \$1,000 till January '54, when it was increased to \$1,200; the Professors' salaries being also increased. My salary of \$1,000 was not paid regularly, especially from '47 to '51, my receipts each year from the College being not much, if any, over half that amount . . . My brother J. L. H. kindly allowed me to draw on him, as I had need, so that I was enabled to forego my own claims on the College Treasurer for the benefit of the others who were not so favorably situated. In this way grew up the indebtedness of the College to me, which is now happily settled. . . . The reduction of my salary in 1847 was a temporary matter, arising from the necessities of the case. As soon as the College had means to pay my original salary of \$1,500, I might have claimed it. I did not wish, however, to demand a full salary, while my colleagues were working on with reduced ones, and I did not therefore assert my claim. Nor do I now make any claim for arrearages on account of this reduction. I have remitted to the College on account of salary in this way, from Aug., 1847 to Jan., 1854, \$500 a year; from Jan., 1854 to Jan., 1858, \$300 a year: Total \$4,450. Let this go for the benefit of the College, for which I have most willingly laboured,—never more willingly than when the work was hardest and the pay smallest."

direct it to be paid to such members of the Faculty as had fewer outside resources than himself. All the Geneva Faculty lived lives of great self-sacrifice then, as in more recent days, but I think Dr. Hale was pre-eminent in this respect. After the withdrawal of the State grant in 1846 brought the College to its lowest 'nadir' of depression, the connection with it of every other member of the old Faculty was severed, until in 1848, the President alone remained. With two young graduates as Tutors, (Mc Donald and myself) he took the burden of the whole instruction of the College (each teacher hearing four recitations a day), until Major Douglass arrived from Quebec, whence he had been invited to share the heavy responsibility, as Professor of Mathematics.

"It seems to me that Dr. Hale must have felt in those dark days, somewhat like the Prophet Elijah in the History—"They have broken Thy covenant, and slain Thy Prophets, and I, even I only, am left, and they seek my life.' Yet I happen to know that in the depth of those trying times, he refused an invitation to become an Officer of an Insurance Company, at a salary which would have placed him at once in luxury. He knew that he must stand to the helm, or the ship was lost. * The Churchmen of Western New York did not rally to the support of their College in those days even as well as they have done since, and Dr. Hale's efforts were mainly with Church authorities in New York City, and with the Legislators at Albany. He had great difficulty in securing the payment of the last six months of the State ap-

* Dr. Hale writes, Feb. 4, 1850, "I can hardly express to you, my dear brothers, my obligation for all your kindness. May God reward you. I should not remain in a position in which I am obliged to be so much indebted to you, if I did not feel constrained by a sense of duty to save if I can this College, and to make it what it ought to be. I trust we are approaching the shore."

appropriation, which he urged as an implied promise on the part of the State, the Colleges having made their plans of yearly expenditures relying on the appropriation which was sought to be so suddenly withdrawn. It was as near a resemblance as I know of, in our times, to St. Paul's 'fighting with beasts at Ephesus', to have a scholar and a gentle man like Dr. Hale obliged to become a member of the Lobby at Albany; compelled to plead the cause of the higher education with a body of men, containing indeed once in a while a statesman or a scholar, but for the most part, then as now, ignorant of everything but party politics or local interests, profoundly indifferent to everything that rose above the level of those considerations, and often prejudiced against Colleges as aristocratic, and against an Episcopal College in particular, as belonging to 'the sect everywhere spoken against.'

"At last the venerable corporation of Trinity Church, New York came to the relief of the President and the College, and granted an annuity to sustain the Institution, until the wealth and liberality of the Churchmen of the western part of the State should provide, as they have in some measure and will I trust yet more, for its financial independence, the comfortable support of its officers, and its increased attractiveness and means of usefulness. Without the help of New York City the College could not have existed; and I question whether, among all the sums which New York City and especially Trinity Church have given to help the missionary work of Western New York, any amounts have been more wisely or usefully bestowed than those which have been given to maintain and build up Hobart College. * * *

"When the division into Eastern and Western Dioceses was first voted on in 1838, Dr. Hale published a pamphlet advocating the measure, although it had an obvious

tendency to separate the College from the body of its wealthiest supporters in the city of New York. And he was rewarded by the able and zealous co-operation of Bishop De Lancey in all efforts for the benefit of the College, from Bishop De Lancey's consecration in 1839 until his death. A College which is heir to the labours and the prayers of a Hobart, a De Lancey, and a Hale, how can it help but *live* to benefit and bless mankind? * * *

* * * "If Dr. Hale was mild he was firm also. He never compromised a principle in his mildness. And he had in practical matters that Yankee tenacity, that Anglo-Saxon staunchness that *never* knows that it is beaten; that will not accept defeat; that does not even say 'victory or death', but victory only, victory ever, 'first, last, and all the time', the valor that hangs on grimly to a gloomy cause, waiting for a chance to turn the tide; the pluck and spirit that gained Grant's battles, and won Wellington Waterloo; the indomitable energy and perseverance that have forced the Nile to render up its secrets, and plucked out the mysteries of the frozen Pole; that are subjecting nature in its subtlest phenomena, and mind in its most recondite operations, more and more to the understanding of man; that spirit, I say, the inheritance of the Saxon, whether he be fighter, thinker, scholar, priest, artist, or savant;—that spirit all the great men of the Church have had, Seabury, Hobart, Ravenscroft, Chase, Otey, De Lancey (I mention not the living); and that spirit to the full was the birthright of Dr. Hale. * He took our College when it was a puny

* Under date of Feb. 10, 1843, Dr. Hale thus writes of the union of Christian principle with charity. "There has been in Religion as well as in politics a letting-down from the high standard of fixed and settled principles, to measures of temporary expediency. Men of sturdy principle and high moral energy see it and resist it. They are of different parties and sects, and they do not know each other, but they will do so, and the

sapling scarce able to stand against the blast ; he stood by it when the defences that had so far protected it were rudely torn away ; he nurtured it, till it began to shoot out its branches afar, and bear rejoicing foliage on its head ; and when it shall have become the sturdy oak of a century's growth, when hundreds shall be nursed beneath its shade, and thousands each year shall return to its side ; then, in its greatness, let it never forget the guardian and friend of its youth, let all the Alumni of Hobart cherish the memory of President Hale."

Further words are not needed to show that Doctor Hale freely gave to his work at Geneva the wealth of his well stored mind, his tried experience, and his cheerful, patient resolution. The trials of his position were peculiar, the laborers few, the support scanty ; and as has been shown there were times when it seemed as if the one man only stood between the life of the College

present agitations will work for good. For myself I am determined, by the grace of God, to follow no man as my master, but to adhere 'to the faith which was once given to the Saints.' I respect the memory of my Puritan ancestors, and will follow them, though perhaps feebly, in a sturdy adherence to principle ; and I hope to show, as I live in an age of more general intercourse of men of different creeds with each other, that I add to principle an enlarged charity. I read books, etc., of many sides, and I trust that I shall have grace to forsake neither truth nor charity ; not to lose the faith in a survey of creeds and opinions, nor fail to love Christian principle and Christian character wherever I may see it. If my views change, it seems to me only a natural result of mature study and reflection, that the principles I have received from the revelation of God's word should become more consistent and clear. I am sure I am not growing uncharitable. I am sure I love no Christian less than I have, for any difference of views. If I may judge myself, it is otherwise. Indeed, I believe that in a well balanced mind, charity grows as the principles become more perfectly established. I look abroad with interest on the movements in Christendom. I do it without any anxiety, for I know Who has said to His Church, 'I am with you always, even unto the end of the world'. Let me be of His Church, of that which He has purchased with His blood, the Ark of safety, which He has prepared for men, and be enabled to do faithfully the duty He has assigned me, and I see no cause for fear. It seems sometimes to me, that there may be, both in the world of politics and religion, troublous times before us, but He lives in whom we live."

and its death. As much as was within the power of one man he was successful, both in correcting the evils which he found existing, and in securing the stability of the College beyond peradventure. Wherever he was, in the Recitation Room, in the Academic circle, in the Medical School of which he was *ex officio* President,* in the Board of Trustees, in the councils of the Bishop and the Diocese, in conferences with the Vestry of old Trinity Church, New York, before the Board of Regents, before the Legislature of the State,—he was always the learned, sagacious, loyal and inspiring President; respected and beloved by all who entered within the circle of his influence; and illustrating daily in his own person the symmetry, strength, and purity, of the principle which governed him.

To the young who were brought under Dr. Hale's personal influence, he was "Guide, Philosopher, and Friend."† He had a marvellous educational power in turning their minds and souls towards truth, goodness, and right. As was well said by Dr. Clarke, in his address: "His

* Jan. 4, 1849. President Hale conferred the degree of M. D. upon Miss Blackwell, of whom he writes: "To-day we have had a Medical Commencement, and among the graduates (18) one was a female, Elizabeth Blackwell, M. D. The first lady M. D. as is supposed, in this and perhaps in any country. No one passed so good an examination as she in the class. She has earned her distinction by great perseverance and thorough study.

† In a letter dated March 10, 1852, President Hale wrote: "I thought last winter I should like to write a Lecture on 'Obscurity of position favorable to growth,' or some such subject, to illustrate a great fact in the intellectual history of great men. 'The seed springs up and grows, we know not how.' Great men generally get the elements of their greatness in retirement. They struggle and toil in obscurity, and lay the foundation of their future success in work which few notice. They work in quiet, they acquire force; they get their growth, and then come out. The man who will be President of the United States twenty years hence is not yet designated, perhaps scarcely known to fame at all. So many years ago the present President was a schoolmaster in a town near Buffalo."

influence did more than we were then aware to lead us safely through the dangers, indiscretions, and follies of our youthful years; to mould our characters and discipline our powers; and to prepare us for anything good or useful any of us have proposed, attempted or accomplished since. He was emphatically a teacher of the teachers. And he turned to righteousness many of those who are now the turners to righteousness of their fellow men. It is difficult to over-estimate the importance of a position such as he occupied. A wave of influence started from the shore of such a position—from the seat of a teacher's teacher—goes on, vibrating far over the ocean of society. The voice of such a one, uttered in the audience-chamber of the present, keeps sounding and reverberating down the aisles and arches of the distant future. * * All this could be truly said of President Hale. He was at least the equal of his position—certainly the master of his work."

Doctor Hale instructed thoroughly and easily in every department of learning. He was most fond of Ethical and Metaphysical studies. His class-room will never be forgotten by those who delighted to go to it, and regretted to leave it. His "decisions" of questions debated in a senate formed by the Senior Class were luminous with wisdom and discretion. His courses of Lectures upon Civil and Ecclesiastical Architecture invested those subjects with never-dying interest. With all this, he loved Music, and read it as easily as the words. His diction was remarkable always for the best English, expressed in the happiest style. In preaching he was a Chrysostom in wisdom, truth and sweetness. His memory and power of association were almost unerring. He possessed an inexhaustible fund of lovely and playful humour. His temper, always held in the nicest balance,

was never lost under the severest provocations. But we have not space to dwell upon this theme, nor upon the wholesome influence which Dr. Hale exerted also in the Diocese, towards preparing the way for a second Diocese in the State of New York, and in ministering in his place to its unity and order, when under the Episcopal charge of the noble De Lancey.*

When, in the autumn of 1836, Dr. Hale entered upon his duties as President, he delivered in December an Inaugural address, in which, after treating of the views which governed him in discharging his trust, he discoursed upon the equalizing, elevating, and practical character of a complete college education,—comprehending Language in its most perfect forms, Mathematics and Physical Science, Rhetoric, Logic and Metaphysics, and Moral Philosophy. The Baccalaureate Address of 1838 treated of “Education under free institutions in its relation

* From Dr. Hale's Mem., April, 1838. “This spring and summer, April, May and June, I wrote several articles for the Gospel Messenger to promote the division of the Diocese, under signature of ‘Latimer,’ and (that being adopted by somebody else) of ‘Ridley,’ and ‘Second Sight.’ July, Published a pamphlet on the division of the Diocese, ‘The present state of the question.’ Aug. 22, present at the Special Convention of the Diocese at Utica, when the question of division was decided. Nov. 1, Primary Convention of Diocese of W. N. Y. Was elected on the Standing Committee. After the election of the Bishop by ballot, *on my motion* the election was made unanimous. This was the beginning of the *division* of the Diocese, and the *first of the motions* to make a disputed election unanimous. 1839, May 8 and 9, was at the Special Convention at Auburn and Consecration of Bishop De Lancey April 8, 1858, called on the Bishop; pleasant conversation about times past, and especially the scenes at his election as Bishop, and my part therein. In the course of it, the Bishop thanked me for the support I had given him in his work, and I him for sustaining me; for without the help I had received from him I should not have been able to have sustained the College.”

To this we add a memorandum, under date of Aug. 21, 1844, “Convention of Western New York at Geneva. At this convention I devised and started the *Society for educating the sons of the Clergy*, made the Constitution, and did the whole.”

to the full and free development of the Reason and the Understanding;" In 1839, of "The study of the Latin and Greek Classics as a branch of liberal education; In 1841, of "Mathematics; In 1846, of "Moral Philosophy and Metaphysics," as part of a University education; In 1847, of "The position of The College in the American system of education and popular misconceptions regarding it." Most of these were published. He also delivered Baccalaureate Sermons at sixteen Commencements; a "Lecture on Liberty and Law," before the Young Men's Association of Geneva; a Lecture before the Union Lyceum of Lyons, on "The sources and means of Education;" a Lecture before the Teacher's Institute of Yates Co., on "What is Education?"—A Lecture on "Success and Failure," before the Young Men's Association, of Corning, N. Y.,—and a "Sermon on the death of Major Douglass." Some of these Lectures etc. were also published. He also published a pamphlet, 1838, on "The present state of the question," in relation to the division of the Diocese in New York; and "Some Historical notices of Geneva College." Throughout these Lectures and Baccalaureate Addresses, a wise unity of design was carefully observed; they are at this day skilful and comprehensive treatises upon their respective subjects.

After twelve or fourteen years of this varied life at Geneva.* Dr. Hale's health began to suffer, and it was

* Feb. 8th, 1849. Dr. Hale writes, "If we can get our matters settled in such a form as to relieve me of this constant out-door work and anxiety, I shall be very glad. I am getting to be weary of it. It must be done however, and Providence seems to have put me in the place to do it, and I have confidence that my work is not to be lost . . . A more agreeable post in promise might not be more agreeable in the reality, and one thing is sure, while I am in the way of duty I am in the safest way."

June 24, 1852. "I should be sorry not to be able to labour. I should cease to feel like a man, though if in a few years we do up our labour,

thought desirable to secure for him an entire change for a season. He accordingly left this country, Dec. 12, 1852, in the ship *William Tell*, for Havre. The route embraced Havre, Rouen, Paris, Lyons, Avignon, Marseilles, The Mediterranean, Rome, Naples and Pompeii, Pisa, Florence, Bologna, Padua, Venice, Verona, Milan, Turin, Chambrey, Geneva, Dijon, Paris, London, and portions of the United Kingdom. His health improved. His thoughts were ever with his dear ones at home. The month of February, 1853, was spent in Rome, of which after giving full details, he writes, "My time in Rome draws near to its close, and I am almost sorry for it, there is so much to see, and it is so necessary to see it deliberately. The wealth of Rome in works of art absolutely fatigues me. I go into a gallery and the pictures of artists of great name, such as I would hasten to see at home, I scarcely look at; I content myself with a particular look at a few of the very best, glance at the rest, and run. So too with statues and sculptures of every kind. So with palaces and obelisks—in which Rome abounds—and beautiful fountains elaborate in design and rich in architectural and sculptured decorations. Next week I expect to see Naples, and my next move will be on the return. I shall be glad to feel that I am approaching instead of receding from home. Home! I shall love it better than ever, and all connected with it.

"All I see in Europe so far makes me glad that I and my children were born in America and not in the old

and as much as others in a life, we may have little cause for such feeling. Yet I want always to be able to *do*, if it pleases God."

Aug. 21, 1852. "I suppose there is no way of getting free from human infirmities, and that almost every one has some trouble; and as we advance in life our infirmities will increase, and we shall be admonished by them of a better land, our real home; where there is no sickness, and years bring no old age, where there is no infirmity, and no sorrow."

world." On the 15th of June, he left Liverpool in the steamer, and as he looked his last upon the mother country, he thus writes, "I left England with regret, though glad to be on the way to a land which I love much more. I had met with kindness and hospitality, and had seen everywhere proof of a great and happy people, and a people that deserved to be great and happy. I had seen many objects of great interest, and had left very many more unseen, and people unknown,—objects and people I should have been glad to see and know if I had had time. While there is no country on earth I should prefer to call my own to that in which Providence has kindly cast my lot, there is no other to which I could so proudly refer my European origin as England." The steamer landed at New York on the 26th of June. On the 29th he reached Geneva, and was welcomed at the railroad station by the Faculty and students. The President was so far restored in health as to be able to resume his collegiate work with vigor. His letters and journal of this tour furnish delightful reading; and his conversation, stored with interesting reminiscences, was inexpressibly attractive.

Years passed on, his strength again declined; and having at last witnessed the planting of the College upon, as he believed, a permanent basis for future work and usefulness, he recognized in his infirm health God's ordering that he withdraw from further official duty. It was his hope to continue in active service until the Commencement of 1858. But he was obliged to cease from responsible work in the Autumn of 1857, and in December of that year informed Bishop De Lancey of his intention to resign at the next meeting of the Board of Trustees. "I have come to the conclusion, that it will be best for me to resign at the meeting in January, and

I should rejoice if the Board could be ready at once to fill my place with some one who will serve the College with as sincere devotion to its interests as I have done, and with more ability. As to my successor I have no preference except for the best man * * May a good Providence guide the choice." On the 19th of January, 1858, Dr. Hale presented his letter of resignation to the Board of Trustees, from which we desire to extract the following passage, "My official relations to the College commenced at a period of great depression, and cover others of no little difficulty and embarrassment. It is with feelings of devout gratitude to God, that I remember the unbroken harmony, which through them all has existed in our councils ; and I render you, Gentlemen, my heartfelt thanks for the confidence you have at all times showed me, and the uniform support you have given me in my labours. I cannot leave a position which I have held for so many years, and which has been a source of so much happiness to me, without many regrets."

The Board accepting his resignation made response as follows : "The Committee to whom was referred the letter of Doctor Hale, offered the following Resolution, which was unanimously adopted. Resolved, That in accepting the resignation of the Rev. Benj. Hale, D. D., on account of the infirm state of his health, the Board record on their minutes the unanimous expression of their regret at its necessity, and their warm and cordial recognition of the fidelity, ability, and self-devotion with which he has administered the College ; of the sacrifices he has made in its behalf ; of his persevering adherence to its interest and welfare in its darkest hours ; of his success in elevating it to its present prosperity ; and of the talent, suavity, zeal, and usefulness, that have char-

acterized his presidency in its bearing upon the interests of education and the Church. And with their cordial thanks for his able and successful labours in the College, they tender him their hearty wishes and prayers for restoration, welfare, and happiness; and cherish the hope to enjoy the benefit of his counsels and cöoperation as a Member of the Board in the future management of the Institution, which has been so highly favoured by his services."

So ended harmoniously and pleasantly his presidency of Hobart (formerly Geneva) College. On the 11th of March, the Rev. Abner Jackson, D.D., LL.D., of Trinity College was elected President, and accepted.

Near the close of April following, Dr. Hale offered his resignation as a Member of the Standing Committee. The Committee in response to his communication, Resolved, "That this Committee have heard with great regret the necessity, which deprives our Diocese of the valuable services of one, who has been since its organization a member of the Standing Committee, and its able and faithful Secretary since the first year of its existence. Resolved, That in accepting the resignation of Dr. Hale, it is fit to place upon our records our estimate of the great worth of his wise and judicious counsels, and of the friendly and Christian spirit which has characterized all his intercourse with the members of the Committee. Resolved, That the thanks of this Committee be presented to the Rev. Doctor Hale for the careful and faithful manner in which he has so long discharged the duties of Secretary to the Standing Committee and Board of Missions."

On the 29th of April, Dr. Hale removed from the house which he built for his residence as President in 1844, and which he sold to the Trustees for the use of

his successor,—to the house next south of the Medical College in Main Street, where he lived until his removal from Geneva in July, 1859. Commencement Day, 1858, fell on the 1st of July. The new President presided with ease and dignity and the exercises passed off well. Then followed the dinner, and after the removal of the cloth Dr. Hale entered leaning on the arm of a friend. A valuable service of plate, consisting of a silver salver, pitcher and goblets, was then presented to him by the Rev. Mr. Van Rensselaer in the name of the Alumni and friends of the College. It was a touching scene. “We could not allow you” said the speaker, “to retire from that high position, which you have filled, allow me to say, with so much honor to yourself, and so much benefit to this College, without bearing with you some token of that place which you have won in our heart of hearts. When we look back upon the past career of this seat of Christian learning, when we recall the vicissitudes through which it has passed, during your administration, when we review the catalogue of its Alumni trained under your eye and teaching, when we witness its present high and enviable position, we own with thankfulness the blessing of God upon your faithful and self-denying labors; we feel that it is indebted under Him, mainly to your persistent fidelity and unwavering devotion for its prosperity, not to say its existence. Your monument, Sir, and it is the proudest one that man can wish for on earth, will be found in those Halls of Learning consecrated by the pious munificence of a venerable religious Corporation, to the purposes of a free education; in the influence of your faithful instructions and paternal counsels upon the minds of those young men who have gone forth into the world from beneath their shadow; in those distinguished names, who either in the Church or in the

service of the Republic, will show the blessed and noble fruits of their training here. * * * You will honor us, venerable and beloved Sir, by taking with you these offerings, whose chief value is that they are the promptings of hearts that cherish you, and will retain through life the memory of one who has taught them so well by his own precept and example :

*'Stat sua cuique dies ; breve et irreparabile tempus,
Omnibus est vitæ ; sed famam extendere factis,
Hoc virtutis opus.' "*

To which Dr. Hale replied with a graceful acknowledgement, in the course of which he said, "I leave my cares in good hands, and I lay aside my work with assurances, as beautiful as grateful, of the kind consideration of friends whom I love, and whose good opinion I shall never cease to value. My own calculations had looked forward to a few more years of labour, but a higher wisdom has ordered it otherwise, and I accept its arrangements not only with cheerfulness, but with devout thanks. I have been happy in my work — I am happy in my retirement."

Of this incident Dr. J. M. Clarke thus wrote, "The dinner was somewhat advanced when the ex-President of the College came in with feeble step, leaning on his son-in-law's arm. Much changed, alas ! by bodily infirmity, it was yet the same wise, kind, sagacious, Socratic face, by us so much revered, so dearly loved. And there at the tables were the long rows of Alumni of Hobart, sons ready to receive a father's blessing. I know not if we rose to do him honor, but I know that we all bowed before him in our hearts. He was able to remain but for a moment — like Jacob of old, 'he made an end of commanding his sons, and was gathered unto his people.' * * I had had my last sight on earth of Dr. Hale, '*Sit Anima*

mea cum illo in Paradise ! May my lot be with his in the Resurrection of the Just."

While the Doctor was yet present, Mr. Calvin Huson, the Dean of the House of Convocation, read a series of Resolutions (which we would gladly transcribe did our limits permit) offered by the Rev. Wm. T. Gibson, and adopted by that body, closing with the announcement that books of subscription were opened for the founding of a Fund, to be called *The President Hale Fund* for the increase of the College Library. To this also Dr. Hale responded briefly.

Once again before his departure for the East did the ex-President meet in an assembly his friends of the College. On the 29th of June, 1859, the Trustees and others proceeded to the Library to witness the presentation to the Trustees of the marble bust of Dr. Hale, which the members of the Alpha Delta Phi Society had executed at their expense by Mr. J. M. Mundy. Addressing Dr. Hale in the name of the Society, Prof. Albert J. Wheeler closed with these kindly words : "You have more claims upon us than we can ever acknowledge. As the thorough and skilful teacher, as the laborious and self-sacrificing President, as the sympathizing friend, the genial companion, the judicious adviser, the courteous Christian gentleman, — in all these relations you have so borne yourself as to gain our profound respect and our tender affection. May heaven bless you, Sir ; and grant you the same large measure of happiness which you have ever aimed to secure to others."

In the summer of 1859 Dr. Hale removed to Newburyport, Massachusetts, to live near his birth place, by the graves of his fathers, and near the home of those brothers and only living sister, who had generously held up his hands by every means within their power. We

can but touch upon the few remaining years of his life of usefulness and blessing. In his new residence, as was happily said, "his influence upon the community distilled like the dews of heaven to gladden the earth. As a gentleman and scholar, as a neighbor and a citizen, he was not alone respected, — *he was loved.*" Here he took his daily walks; he looked in, daily, at the homestead; he renewed acquaintance with the surviving friends of his youth; he ran down to Boston, and explored many places of interest in the vicinity; he revisited Gardiner, and Saco, and Brunswick; he ventured up the valley of the Connecticut to see his relatives, and children and grandchildren; he prepared papers on family Genealogy; he received calls, and worked in his garden, or at his bench; read many books; wrote charming letters to his friends; studied carefully the Ecclesiastical History of New England, and was prevented only by indisposition from writing out the results of his studies in this interesting field. His skill and fine taste in Architecture were pleasantly engaged in assisting the Rector of St. Paul's (the Rev. W. Horton, D. D.) to design and build St. Anna's Chapel, a beautiful and valuable gift from the Rector to his Parish. For a time his health appeared to improve, so much so that he recorded in his diary with great satisfaction, under date of Feb. 26, 1860, "This is the first time I have ventured to preach since my sickness in August, 1857." After this he preached many times, and conducted the Service with great contentment.

During this period we have many choice *morceaux* from his pen, observations, and reflections, and bits of entertaining narrative; of which we venture to transcribe a very few. In a letter (dated Jan. 20, 1860) to a dear friend, the Rector of Trinity Church, Geneva, he writes,

“We are very comfortably fitted up, more as if we had a long time to stay, than as those who are pretty well along in the down hill of life, But I could not help it. Our friends have been so extremely kind. We will be thankful, and pray that we may use all to the glory of our Master and Lord.”—Again, June 9, “What am I doing, that so occupies me? I am reading the History of New England, studying Edwards’ life, and referring to all sorts of books that I may understand the curious ebbs and flows, etc., of the Ecclesiastical History of New England. If I were younger, etc., I might be tempted to address a letter to the writers of the views in New England Theology, and ask them if they are so unversed in its history that the new Apostacy is a matter of any surprise to them,—refer them to the *lapse* into a sort of low Arminianism which began long before the 17th century was through; the monstrous dereliction in regard to the terms of communion, which became so prevalent that in the whole County of Hampshire with sixty ministers one only beside Edwards was true to the original rule; the lapse into Unitarianism of the laxer part, after the great revival of 1740; and the lapse into anti-pædo baptism of a great many of the most zealous, etc., etc. The whole history showing that Congregationalism has not an organization that can hold what it gets, that it builds up nothing, and is and must be the nurse of apostacies, so long as human nature remains what it is; while the more sound and conservative portion will always be struggling to roll up the stone of Sisypheus, without trigs to stay it.” He records in his Journal, May 1, 1860, a call with members of his family upon Aunt Harris “to pay our respects and express our good wishes on this her ninety-ninth birth day. She enters upon her one hundredth year in very comfortable health. There were

thus brought together representatives of *five* successive generations. 1. Aunt Harris, (née Ann Tappan) born 1761. 2. My Mother (her sister's daughter) born 1786. 3. Myself, born 1797. 4. Mrs. Sarah Douglass (my daughter) born 1832. 5. Her three children; M. C. D., B. H. D., D. B. D., the youngest born in 1858."

To the Rector at Geneva, June 9, 1860, quoting a certain entry in his Journal of Nov., 1852. " 'C— walked with me as far as the ferry on my return, and we had very pleasant converse about O— (who died six weeks before) She and C— being the two youngest were most together. C— told me many interesting particulars illustrating the depth and fulness of her Christian character, her admirable patience; their regular reading of the Scriptures according to the lessons; their prayers; the exclusion of all conversation on worldly matters after their evening devotions; their repetition of the Creed after they had retired, that their last thoughts, and so their waking thoughts, might be on some point of the Christian faith; their saying of Hymns, if they happened to awake in the night, that their thoughts might be of *God*, and to exclude vain thoughts; her perfect freedom from all fear of death; and quiet resignation. Truly she was a child of *God*.' This was a testimony to C—'s as well as O—'s piety, though C— was telling it all to me in regard to her sister. • As I read it over, it struck me as so beautiful a picture of a mutual helping of each other's joy and life in God between two sisters, that I knew you would be touched with it. I wish there were many more such pages in my journal, but one does not meet with such sisters every day; though we meet with *them*, I hope, oftener than with the opportunity of knowing of their unseen sweet communings with their Maker."

To the Rector at Geneva, Aug. 30, 1860. "I hope all

things will get into exactly the right shape, and the College go on prosperously. The endowment looks like succeeding. The Chapel and the Chaplaincy will do a great deal. They remind me of our former hard work. No one hereafter will sustain in his own single person so many high offices as I did. I was like a little boy training all alone,—with his Captain's plume and sword,—beating his own drum, and enacting as many parts as he could tie about him. I was President, Professor, Chaplain, Sunday preacher, Committee of ways and means, College member of Assembly, and general beggar; and at one time Treasurer, Collector, and Comptroller,—Captain Cook and almost all hands. Good times to look back upon, and, though hard to pass through, a thousand times better than stagnation. It seems like a dream; and as I sit or lounge in my quiet and comfortable library, I can hardly realize that I have been through more than twenty years of service in Western New York,—that the work of my life is in all probability pretty much over." To the same, Apr. 6, 1861. "There must be a vast deal of unbelief afloat in the atmosphere, and I suppose it infects a good deal of our literature. The Carlisle school, the Broad Church school, the German criticism school, etc. I read the Westminster Review somewhat, and am not surprised that doubt should invade a great many minds, as to the reality of such an inspiration of the Sacred Records as we have been in the habit of attributing to them, in such an age of utter division and disruption, such slashing and irreverent criticism. Christianity is denied piecemeal by heretics—one part by one set, another by another—by one less, by another more, and it is not a long step for some of them to deny everything that separates it from Natural Religion. I live too much by myself to know how people are

thinking and judging around me, by any actual observation ; but it seems to me sometimes that those who believe in their hearts, believe also with their heads, and that more or less of scepticism may affect the rest. It makes me sad to see such a book as the *Essays and Reviews* setting at defiance the discipline of the Church of England, when it has fallen so heavily on much lighter offences. But enough. Let us pray and labor for the faith—the full faith.” * * * “How strangely foundations seem to be shaken. Who could have imagined six months ago the position in which our country now finds itself. How easily we have divided, and how rapidly becoming enemies. And Europe as unsettled as we. The divided, however, as Italy, seem to be crystallizing into a united Kingdom,—and the weak, like Spain, to be showing new signs of life and vigour. What next, and whereto does it all tend? Perhaps we shall soon see some development which will restore the credit of the Prophets, and the faith which men seem so fast to be losing. Old Bishop Chase’s motto is a good one, ‘Jehovah Jireh.’ ” * * * “Judge Redfield (Isaac F.) came. I have had a most comfortable time with him, and enjoyed his visit very much. He is a most remarkable man. How easily and how naturally, intellectual force, piety of the most faithful kind, and perfect simplicity of character and manner are combined in him. We had a world wide talk.” * * * “You know New England people. They would not have their judges in gowns and wigs—they would not sustain Cambridge in an attempt at a College uniform. You may amuse the idle, but you cannot attract the sober and earnest by anything which looks to them like frippery.”

In his Journal, under date of September 28, 1861, we find this entry. “This is the thirty-third anniversary of

my ordination as Deacon by Bishop Griswold.—From a recent survey of memoranda, I find I have preached since my ordination about one thousand times. I have never had charge of a Parish except temporarily. For about six weeks in 1832 I had charge of St. Paul's, Portland. And in 1834, for about three months, that of St. Paul's, Boston,—while the Rector, Dr. Stone, was absent in Europe. I was at both these times a Professor of Dartmouth College. I received for my services at Boston \$ 350 ; at Portland \$ 72 ; for six Sundays at Claremont in 1834, \$ 50. I recollect two occasions on which five dollars were handed me to pay my expenses—which they more than did, \$10. I had occasionally my expenses paid when I went abroad to preach, but very frequently—and my impression is, most frequently—I paid my own expenses of travelling ; and probably have expended that way no inconsiderable part of the whole amount I have ever received for preaching. So that I have very nearly preached, on the whole, without charge, so far as I have preached. This statement is, I think, quite *within* the truth." Dr. Hale afterwards said pleasantly, in view of all this, that his sermons might be rated as worth a very little less than *fifty* cents apiece.

Writing to his friend, the Rector at Geneva, he says, Oct. 25, 1861 :—"I am reading Milman's Latin Christianity, and am much more interested than I expected. He strikes me as having more of Tacitus than any of our English historians. He gives us the 'Latin,' but the 'Christianity' was I presume most vigorous among the retired people whom History overlooks. It sometimes gleams up."—Nov. 20, 1861, writing to his friend Prof. Kendrick Metcalf, D. D. of Geneva, whose birthday coincided in date with Dr. Hale's, he says :—"Thus you have the ages of all in line, to the first of my name

here in this old town. I have outlived the average age. My mother's ancestors have generally been of longer life. You are eight years younger than I, and still in working order. I will not say, I wish I were so,—for I would take contentedly all God's appointments. And yet it may be not without blame to myself, that I am a used-up man. I feel the greatest desire to do something, besides caring for my own comfort. That seems to be well provided for, and for that I have the greatest reason to be thankful. And if the work that I would do can and will be done by others, for that too I should be, and am, thankful. We are not without abundant cause for thanksgiving, in the public one, or yours and mine. Our magnificent harvests, our continued fine weather, everything but the war; and that, I, who am a good hoper, hope will end well, and for the public good; though it is a dreadful evil, and a costly way of getting good, and one that could not be necessary if we were all what we ought to be.”—To the same, Christmas Day, 1861,—“I read the other day Reade's novel, ‘The Cloister and the Hearth,’ and having for many years cherished a good deal of regard and indeed some affection for Erasmus, I read it with great interest. It is a story of Erasmus' parentage, and seems to have been well studied, as well as well worked out.”—Jan. 30, 1862, To the Rector at Geneva:—“As to our national affairs, I should like to chat with you, but cannot write. There is too much to say; I hope for the best, but my hope is in *God*, from whom I trust will come our salvation. I believe our cause to be essentially right, but I believe none the less that we deserve chastisement for many offences, and need some humiliation to take down our pride and self-confidence. I hope we have not sinned so far, but that ‘loving correction may make us great,’—greater than ever,—but great for good.”—March

11, 1862.—“The drama seems to be in the fifth act. May the God of battles make the close as speedy and effective and merciful as may be. I hope you like the President’s proclamation.* It looks to me like a wise measure,—one of those beginnings, modest but pregnant, from which may come great things. It opens a door, makes a way for the waters, and that was what we wanted. ‘Old Abe’ seems to me to have been very providentially provided for us. And was not the Monitor sent to Fortress Monroe very providentially? I hope we may so see the Divine hand, as to fall on our knees.”

May 8, 1862.—“We do live in stirring times, and the stir increases as if the pudding were almost done. What a horrible mess the politicians of the South have made. What loss of life, what wretchedness, what poverty. They have upset their own apple-cart more effectually than anybody could do it for them, and have accomplished what all the abolitionists in the world could not do. I do not know where it will all end, but I believe, in good. I suppose it may take some time for the South to subside completely,—but I think not so long as many suppose. It will be a prodigious relief to the people of the South to have markets open, supplies coming in, the security of a settled government, conscriptions ended, and the shade of their own vine and fig trees. The white rank and file of the Slave States have probably been getting new ideas of things, of which we shall see the fruits.”

Feb. 13, 1863.—To Rev. Dr. Metcalf:—“I was interested in your remarks on Mr. Choate’s Memoirs. * * I could not help thinking how different might have been my course of life, had I remained at Dartmouth, where,

* Query Message? i. e., the message suggesting measures for the gradual abolition of slavery.

you know, I passed my Freshman year. I was of the Class of 1818, Choate of that of 1819, Marsh (James) 1817, etc. I should have felt the excitement of the time, and probably the impulse of the spirit of scholarship, which was then so strong. My health led me to Brunswick, where I fell into a very good Class, but without any great scholars or enthusiasm; and Dr. Appleton was teaching Butler admirably, and Cleaveland was giving his clear and classical instruction in Physical and Chemical science. I suppose there was a wise overruling in the matter, and that I was better fitted for the 'man of all work' sort of life I have lived. Choate would have been worth something in these times."—To the Rector at Geneva, Mar. 17, 1863. "We are bound to a wise economy of all our resources and means, in order to their holding out and giving the maximum result. I spent too fast,—but not faster than God's providence seemed to call for, and therefore *perhaps* not too fast."—To Rev. D. Metcalf, Mar. 31, 1863. "Once I loved hard work and responsibility. I suppose I should now, if I could feel myself quite equal to them. But a man who sometimes feels his gait a little tottering, hardly feels equal to anything but a tumble. My tottering has not come to that, and perhaps when the east winds blow from the west my step will be firmer."* * "The Washington birth-day celebration—which I introduced (in the College) though perhaps, and probably, with hints from others—has been, I think, a good thing. And if the Farewell Address had been everywhere in colleges and schools, thus solemnly (solemnially) held forth as the political creed, in which the American youth were to be trained, it would have been better for the country. Washington did not proceed upon theory,—like Jefferson the American philosopher of Democracy, or some of

our recent abolition philosophers,—but upon that mixture of experience, common sense, sagacity, and good judgment, which ‘a large, sound, and round-about good sense,’ works up into practical wisdom; —of the safe sort, not showy,—too slow for fast men, but just the thing for those who look to long and safe investments for themselves and posterity. * * ‘Your allusion to the four sons of Clergymen, and the old New England saying about Ministers’ sons, fell in with observations I have often made. The history of this part of Massachusetts is full of illustrations of their success. The Phillipses, the Parsonses, the Barnards, the Lowells, the Parkmans, the Brookeses (Peter C.) the Havens, etc., are of clerical descent. From my observation I look upon the probabilities of success of the children of country Ministers as higher, by many per cent, than of any other young people.” — To the Rector at Geneva, May 5, 1863. “We have got our Chapel about done. * * Dr. Horton is very much gratified with our success, though it has cost him so much more than he at first proposed. This was however no miscalculation of ours, but the growth of his own conceptions of what he wanted to accomplish.—I say ‘ours’ for I, in a sort, directed the plan, though I could give it much less attention than I wished.”

The last service which Dr. Hale was able to attend was on the 1st of May, in the Church of the Advent, Boston, where he read the “Post-Communion.” The last entry in his Diary for 1863 is dated July 7th, and notices the capture of Vicksburg.

Doctor Hale died as he had lived, not without trial and pain, but calmly, gently, with the fortitude of a Philosopher, and the resignation of an humble Christian.—During the months of May and June he was assaulted at

times with pains in the chest, which he did not then understand. But by the close of the month they were clearly traced to the influence of *angina pectoris*. He foresaw the approaching end, settled his earthly affairs, sent for the Rector, who administered to him the Holy Communion, and quietly, cheerfully, endured. By the 13th. of July his family had for the most part assembled, full of love, sympathy, and sorrow.—He said to his brother Josiah, “It is a hard struggle, and death will gain the mastery *now*, but *I* shall have the victory in the end.” In response to some very comforting texts repeated by his friend Dr. Bolles, he said “God has been very merciful. He has given me many blessings through my life; but I chiefly am thankful for the great gift of his Son Jesus Christ, through whom alone I have hope of eternal life.” A portion of the Office for the visitation of the sick was read, in which the Doctor repeated the Apostles’ Creed aloud firmly and emphatically. His son-in-law laid his hand upon the sufferer’s head and said “God Almighty, the Father, the Son, and the Holy Ghost, bless, preserve and keep you, my dear father, now and forever, Amen.” “Amen,” he responded, and added most feelingly, “Thank you, thank you, my dear son.” He pressed his eldest son’s hand, and his daughter’s hand also, saying “There is a blessing for all your children.” He said to his wife, “I love you,” and folded her in his arms.

He needed much attention during the night, being obliged, through all, to be seated, reclining caused him extreme suffering. On the 14th, early, the pain became very intense. Prayers were offered with and for him, and the “Gloria in Excelsis” read. He joined in repeating that Angelical Hymn, and at its close said, “What blessed, blessed words are these!”—“I am bearing,” he

said, "my part of the terrible burden which sin has brought upon us." After an acute paroxysm, "Could the pain of crucifixion be worse than this?"—Again, and in a solemn voice, "And being in an agony, He prayed." During a pause in this trial, he roused himself unexpectedly to us, and spoke out strongly, "God Almighty bless the Chapel, which is to be consecrated this day," meaning the new Chapel of Geneva College.—As the day wore on, his nervous system became less sensitive to pain, and he dozed more. He recognized one of his sons from New York, who had just arrived, and his brother from Vermont, and others. When those blessed words were read, "Come unto Me, all ye weary and heavy laden, and I will give you rest," he responded "oh yes! oh yes!"

On the morning of the 15th, he was greatly wearied after a restless night, but, when aroused, his head was clear, and he recognized another son, just arrived. *

So his soul, on this day, gently passed away. On the 18th inst, with the solemn Burial Office, his body was laid away, to rest in the Belleville Cemetery, in peace, and in the hope of the Resurrection of the Just.

Surely, one is tempted to exclaim, God who made such a man, with so clear an intellect, so just a spirit, so pure a heart; and kept him by the power of His Holy Spirit in the grace of godliness all his life, designed him to fill a higher seat in the courts above than many of us may look to fill.

The influence of Benjamin Hale's life and conversation upon the structure of society was of the nature of that

* The telegram which summoned two of his sons from New York was *the very last* received in that city, before the riot of this week obliged the Offices to close. Without it, notice could not have reached them in time for the sick room or the funeral.

Charity, which—like well tempered mortar in a wall—is the very *bond* of peace and of all virtues. He bound together by his goodness, and cemented by his love, and strengthened by his wisdom and consistency, the diverse elements with which he was continually brought in contact. The character of no man, woman, or child, ever suffered at his hands. No persons were ever set at variance with one another. We remember the satisfaction with which he told of the reconciliation of two worthy men, who had fallen out. He boarded with one, and was, as they knew, intimate with both, and each talked with him and made complaint of the other. But he never answered them, unless to suggest a kinder interpretation of displeasing acts; nor repeated the hard things which were said of one by the other. Thus, by abstaining from adding fuel to the fire, the heat died out, and he had the happiness of seeing his two friends perfectly reconciled, they having been greatly aided, as he believed, by his forbearance. He was never different in private from that which he appeared to be in society or in public. He was ever the kind, affable, courteous, Christian gentleman; ever unselfish, ever regardful of the interests, the feelings, and the happiness of others; ever prepared to advise, to aid, to rejoice, or to sympathize, with all around him. As a silver-toned bell always returns a pure and sweet vibration, he knew not how to act or utter those jangling, discordant sounds, which reveal the presence of baser metal, or an unequal mixture, or troublesome flaws in the casting.

Incised upon his Monument this true record may be
seen :

HE WAS
"WISE UNTO THAT WHICH IS GOOD,
AND HARMLESS CONCERNING EVIL."
THANKS
BE TO GOD,
FOR THE BLESSED EXAMPLE
OF HIS "WORKS, AND CHARITY, AND SERVICE,
AND FAITH, AND PATIENCE."

AMEN.



Doctor Hale's published works, not including divers brief articles on current topics, are as follows :

"Address to the public from the Trustees of the Gardiner Lyceum." 1822.

"Inaugural Address at Gardiner." Jan., 1823.

"Address to the public in regard to the Lyceum." 1824.

"Introduction to the Mechanical principles of Carpentry." 1827.

"Sermon, before the Convention of N. Hampshire." 1830.

"Lecture, before the American Institute of Instruction, on the best methods of teaching Natural Philosophy." 1830.

"Sermon, before Convention of the Eastern Diocese, on The Unity of God." published in "The Episcopal Pulpit." Feb. 1833.

"Scriptural Illustrations of the Liturgy of the P. E. Church." 1835.

"Valedictory Letter to the Trustees of Dartmouth College." Oct. 1835.

"Inaugural Address, Geneva College, Dec, 21, 1836." published 1837.

"Lecture before Young Men's Association, Geneva, on Liberty and Law." 1838.

Baccalaureate, "Education in its relations to a free Government." 1838.

"The present state of the question," in relation to the division of the Diocese of W. N. Y. 1838.

Baccalaureate, "The Languages." 1839.

Baccalaureate, "Mathematics." 1841.

"Lecture on Sources and Means of Education." 1846.

"What is Education?" 1846.

Baccalaureate, "Position of the College, State, Church," etc. 1847.

"Historical notices of Geneva College." 1849.

Sermon, on Death of Major Douglass, 1849.

REMINISCENCES.

BY REV. JOHN N. NORTON, D. D.

MY DEAR SIR :

You ask me to furnish some reminiscences of my old preceptor and friend, Dr. Benjamin Hale; and although I have too little time at my command to do justice to the subject, you must at least give me credit for cheerfully doing the best that I can.

In the autumn of 1838 my good father took me to Geneva to enter the Freshman class of the College, and as we drove along the streets of the pleasant village, the President discovered us, and came across the way to invite us to dinner. Having seldom seen the head of a College before, I looked upon him with considerable awe, but his kind and gracious manners soon set me at ease. The General Convention was then in session in Philadelphia, and while we waited for dinner the Doctor took out a paper from his pocket, and read aloud the latest report of its proceedings,—including a notice of Bishop Meade's sermon before that august body. Little did the two clergymen who, in that quiet study, discussed the various topics which were causing ripples to arise on the surface

of Church affairs, foresee all that the future should disclose. Little did they suspect that the surging waves of popular fury would, in this year of grace, 1864, be threatening the stout old Ship of State, with dangers too dreadful to contemplate.

At the time of my entering College, its affairs, so long gloomy and depressed, had begun decidedly to improve. Dr. Hale had shown himself to be the right man in the right place. Trinity Hall, (as the new building was called, out of gratitude to Trinity Church, New York, the liberal patron of the College,) had just been completed, and I had a snug room assigned me within its walls. One of my classmates was the present editor of the *Gospel Messenger*, the Rev. William T. Gibson, D.D.; and another was George L. Duyckinck,—whose later years were spent in literary labors, and who did so much for our Sunday School Union and Church Book Society. No purer or better man could anywhere be found.

The Freshman Class in 1838 consisted of twenty, five of whom are clergymen,—Philip Spencer, whose name is rather unpleasantly associated with Capt. Slidell Mc Kensie, of the Brig Sommers, was a member of it.

Beginning at the very bottom of the College ladder as we did, we saw little of President Hale for the first year or two, except as he officiated morning and evening in the chapel, and on Monday afternoon when he read out of a great book the report of our standing and deportment during the previous week. I may be pardoned for saying,

in passing, that as much pains as the professors and tutors may take to secure accuracy about such matters, it is almost impossible to be attained. While the conscientious student who acted as monitor, to note the attendance at chapel, would be engaged in his devotions, a mischievous youth would slyly abstract his report from his hat or his pocket, and change the record ; and I well remember the case of an idle lad who stood so low in his class as to call forth an angry threat from his more ambitious father,—that if he did not improve in this particular, he should be severely punished. Instead of rising to a higher standard by burning the midnight oil, the shrewd fellow would climb in at the tutor's window, while that gentleman was quietly consuming his coffee and buckwheat cakes, in the village, and by a skilful use of India-rubber, and a lead pencil, change his remarkably low figures into those of respectable magnitude.

I can recall, very distinctly, the first occasion when I heard Dr. Hale preach. It was on Sunday afternoon, in the plain old wooden building, where the congregation of Trinity Church worshipped for so many years. The Doctor read the service in his own simple and beautiful way, and preached from the text, "There is no fear in love ; but perfect love casteth out fear ; because fear hath torment." (1 John 4 : 18).

"That sermon was a rich feast," remarked a good judge of preaching, as we left the courts of the Lord ; and so, indeed, it was.

The Doctor's excellent taste always led him to

keep every part of the Service in harmony ; and psalm, hymn, collect, and, indeed, all, from beginning to end, seemed to sound forth from the same key-note. How our beautiful worship would commend itself to the admiration of everybody, if all the clergy paid the same attention to such things as he did.

The Doctor's manner in preaching was quiet, subdued, and dignified ; and, at the same time, most impressive. The hearer always felt that he was learning something, while listening to this man of God.

On Sunday mornings, after prayers in the chapel, it was Dr. Hale's custom to have a Bible class for an hour before breakfast. The attendance of the students was purely voluntary, but he rendered the exercise so attractive, that many were glad to remain.

Besides this, during a portion of the year, he delivered very able courses of lectures to the students, on Sunday afternoon, on the Evidences of Christianity, and the books of holy Scripture. Even at this early period of my acquaintance with him, his health was far from being good, but he managed to accomplish as much as those who were more robust. During our Sophomore year, he was obliged to take a trip for rest, which extended to New Orleans and the West Indies. On his return home, when he appeared again in the Chapel, most of us were struck with the peculiar appropriateness of the chapter which he read,—the second of St. Paul's first Epistle to the Thessalonians.

Dr. Hale contributed not a little to the increasing interest in Education, by the Lectures which he delivered in Geneva, and the neighboring towns, several of which were published, and widely circulated. He was a most agreeable companion, full of anecdote, and no one could be an hour in his society without feeling well acquainted with him.

Speaking of his lectures on education reminds me of a little circumstance which he used to relate in a good-humoured way, as an illustration of this fact; that a man is much more of a lion when people wish to get something out of him, than he is after that something has been obtained. He had been invited to address a "Young Men's Association" in a village not far off, and had accepted. A handsome sleigh drawn by four fine horses was sent to convey the lecturer to the place. When his task was done, (and well done,) he returned to Geneva the next day, in a cutter, with rather a shabby creature to pull it!

The Doctor's education was so thorough, and he had his store of learning so completely at command, that he could, on the shortest notice, take charge in an emergency, of almost any department in College. One year, when no chemical professor was to be had for the Medical School, he filled the vacancy himself, and that to the satisfaction of all parties concerned.

No one who knew him need be told that Dr. Hale was a devoted Churchman,—a Churchman

from principle, from the convictions of sound reason and careful study.

While I was a student at College, the institution was too much in its infancy to permit the Church system to be as thoroughly carried out as could have been desired; but as an evidence of improvement in these respects it may be mentioned that as early as 1841, on Ash-Wednesday, and other like occasions, those who wished to attend the Church services, were encouraged to do so, by having the opportunity afforded them of reciting the regular lessons of the class at an earlier hour than usual.

He was a man of great prudence, and knowledge of the world. On the 4th of March, 1841, when General Harrison took his seat as President of this (then) united and prosperous nation, there was a great stir in Geneva, as in other places; the streets were illuminated at night; a procession was formed at the log-cabin, (where so many exciting political meetings had assembled,) and 'marched about for some hours, with music and banners; the celebration ending with a good supper at the "Franklin House."—The students had made arrangements to illuminate the College buildings, but Dr. Hale's good sense led him to advise that no such demonstration should be made. No one anticipated the sad event which within so brief a period was to enshroud the land in gloom. In the spring of 1841, the Rev. P. P. Irving, the beloved rector of Trinity Church, Geneva, issued a pastoral letter, urging his people to set about building a new Church.

Dr. Hale was warmly in favor of this measure, and helped it forward in every way that he could. Having paid a good deal of attention to architecture, his advice was often asked, and always to the advantage of those who sought it. The beautiful temple which was reared, in due time, on the site of the old wooden building, is evidence enough that the efforts of Mr. Irving and his friend, the Doctor, were abundantly successful. As an item serving to show the march of improvement in Western New York, I would mention that the first *locomotive* came into Geneva, on the rail-road, (then nearly completed from Albany to Buffalo,) on the 29th of June, 1841. This increased facility for getting from one part of the country to the other had its effect in brightening the prospects of the College.

About this time, considerable amusement was afforded to us all by the declamations of the Sophomore Class one Wednesday afternoon, no speech being made in the English tongue. One was in Italian; two in French; one in Latin; one in Greek; one in Scotch; one in Spanish; and one in the language of the Sandwich islanders.

Dr. Hale smiled at these unusual performances, but remarked with great good humor that he would prefer to have the declamations confined to the language taught in College; and that the oriental and occidental dialects had better be omitted in future.

In entering upon our Senior term, in the autumn of the same year, we were brought into close contact with Dr. Hale, and the more we saw him, the

more we admired and loved him. Our recitations in Butler's *Analogy*, before breakfast, in the old room then used as the College Library, (and a mere pretence for a library it was,) will be remembered as long as most things. He also delivered interesting lectures on Geology, Mineralogy, and Architecture, besides presiding at our debates. At the same time, we read Cicero's "*De Natura Decorum*," when the Doctor, who had shown himself to be familiar with so many branches, gave proofs enough that he was a ripe Latin Scholar.

Our recitations in Cousin's *Psychology* were made more interesting by illustrative anecdotes, of which he possessed an inexhaustible store. He one day told us of a Boston sea-captain who was relating a story to a friend on the street, and being suddenly broken off in the midst of it, started on a long cruise the next day, and was absent several years. On coming back he happened to meet the same friend, in the same place, and the power of association was so strong, that he forthwith took up the thread of the story where he had left it, remarking, "As I was saying," etc.!

The Doctor was under the impression that the German story of Casper Hauser is nothing more than a philosophical romance, intended to refute Locke's doctrine that we are born with simple ideas; whereas, when Casper was first brought to light, from his dark abode, his involuntary exclamations showed that a host of complex ideas gathered in his mind, thus supporting the view taken by Cousin, and others.

During the Advent Season of 1841, Dr. Hale preached a capital sermon, in Trinity Church, Geneva, from the striking text, "*This thing was not done in a corner*"—(Acts 26 : 26). His object was to establish the fact that the origin of Christianity, and the events upon which it relies for the support of its claims, were not done secretly. As we hope that this interesting discourse will be presented to the public in this volume, no outline of it will be attempted here.

The parting with our good friend the Doctor was the saddest trial at the time of our graduation ; but it came to pass, through the ordering of Providence, that we enjoyed much personal intercourse afterwards. Having gone through with the course of study at the General Theological Seminary, Henry Stanley, Charles E. Phelps, and myself were ordained Deacons, by Bishop De Lancey, in Trinity Church, Geneva, on the 20th of July, 1845. Dr. Hale, at our special request, preached the Sermon. It was from the well-chosen text, "*Make full proof of thy ministry,*" (2 Tim. 4 : 5); and we desired its publication at the time, but he saw fit to decline.

Soon after this, the affairs of Trinity Church, Geneva, got into a very unsettled state, during a period of several months when it had no rector, and opinions were much divided as to who should succeed to the office. I was invited to officiate one Sunday, and so kept on, week after week, for the space of about three months ; hoping every day that the vestry would agree upon some clergyman of

mature age, and judgment, to assume the care of so important a congregation. It was a delicate and trying position for a newly fledged Deacon, with no experience in the pastoral office, and I shall always remember with gratitude the kindness of Dr. Hale, who generally read a portion of the Service for me; gave me free access to his choice library; and was ever ready to afford me the benefit of his safe counsels. Many letters passed between us, during the year which followed, and we met for the last time, (not suspecting that it would be the last,) at the College Commencement, in 1855.

When I was preparing the Life of Bishop Bass, of Massachusetts, I was anxious to procure a calm, moderate, well-digested statement of the facts concerning the loss of King's chapel, Boston, to the Church, and, at my request, Dr. Hale wrote the chapter in that volume detailing this curious history. He declined having his name mentioned in connection with it then, but there is no good reason why he should not have credit for it now.

Dr. Hale's letters, which I always prized, would furnish some interesting extracts, but my reminiscences have already extended much farther than I had intended, when I began to note them down. I shall only venture upon a few passages from the last, dated September 14, 1861, as expressing a favorable judgment concerning a little book by his former pupil, which afforded me no little satisfaction, and as containing a devout prayer for the return of better days, to which all good people will gladly respond, Amen. "I have read your Frank-

lin, since I wrote to you. It is the most remarkable book you have written. Franklin's reputation seemed to have gone to the credit of unbelief, but I think you have recovered it, and made him a witness, not a very enthusiastic one, perhaps, for the Church. But the Church gets his vote, the vote of a man of eminent practical judgment; and unbelief, as a system to live by, has no support from him.

"What awful times are these! and what awful work the ambition of bad men may produce! We are going through a severe trial, but I cannot but believe we shall come well out of it. I think often of Bishop Butler's remark, that nations as well as individuals may be subject to insanity. May God direct; bring order out of this confusion; and restore us to unity; and may He, too, make us all wiser and more cognizant of Him and His laws, through this chastisement."

And now, my dear Sir, having no time for re-writing these pages, I must beg you to make allowance for the imperfections which you may find in them, and believe me,

Yours, very truly,

JOHN N. NORTON.

ADDRESSED

TO THE ALUMNI, AT THE COMMENCEMENT OF
HOBART COLLEGE, GENEVA, N. Y. 1866.

BY ANDREW D. WHITE.

In commencing his Address upon "*The Cathedral Builders and Mediæval Sculptors*," Mr. White said:—"For this occasion I had prepared an address upon a subject in general polity—treated mainly historically. But noticing the announcement of exercises for the week, I saw that they were in some measure commemorative of one whom we have all held in veneration,—the late President of this College.

You will pardon me then for presenting a subject of a very different kind,—thoughts of which he more than any other planted the germ,—researches in a field where he often found relief from the cares and toils of his office, and into which many of us were first led by him—suggestions upon topics which will doubtless bring back to many the lecture-room intercourse with one of the most kindly and genial and able instructors who ever blessed any institution of learning."

In speaking of Mediæval ideas in Monumental Architectu reand Sculpture Mr. White said :—"But

to us who have trod these streets as students there is suggestion of duty *here*.

Few indeed among graduates of the past quarter of a century can have forgotten him who wore out his life in labors and struggles to lay goodly foundations for this College.

Modest and earnest he added little to the noise of this generation, and he gained little of its thoughtless applause. To him many labors—to him few luxuries. He was shrinking and sensitive yet he saw his zeal often misinterpreted and his kindness unappreciated.

To be laughed at by young dandies, to be scoffed at by young snobs, to be nibbled at by callow critics is the ordinary fate of the best instructors, and this fate he shared.

But now that our boyishness is gone, now that we know something of life, now that we know the rarity and value of a valiant man in struggle, now that we know the rarity and value of an earnest man in effort,—now we know the rarity and value of Benjamin Hale. There be, doubtless, among us those who would honor such a man, if for nothing else, at least to declare what manner of man is worthy of honor in an age of materialistic ambition. There be those among us, doubtless, who feel that we owe a debt to his memory for good counsel and sound instruction; and perhaps there be those here who would honor him in slight atonement for pain given his kind heart, by counsels slighted, by labors increased, by sensibilities rubbed rudely.

We have in yonder Chapel a shrine breathing the true spirit of that Mediæval art which our old instructor loved so well. Let us place in it a memorial in some degree worthy of him. Let it be a sermon in stone to express our gratitude and regret. Let it tell the scholastic broods which shall assemble here in years to come, what a noble brain and heart and soul struggled here to wrest from an indifferent generation these scholarly privileges, let it show them that this age does recognize other merits than shrewdness in traffic and skill in chicane, let it declare that he who fights a good fight has applause which endures, let it knit forever into the rich fabric of student-life a legend of laboring and waiting, let it sculpture upon the stone of yon Chapel and upon the 'living stones' therein to be wrought,—the name of BENJAMIN HALE."

IN MEMORIAM.

BY THOMAS D. BURRALL, GENEVA, N. Y.

Doctor Hale was a truly great and good man; but it is difficult in a brief sketch to present his character in such a light that a stranger can duly appreciate its worth.

Its excellence consisted in no one leading trait but in its completeness, and the perfect harmony of its parts.

His strength was not seen in any brilliant display, or striking exhibition of uncommon talent, but in a constant, persistive course of correct action from day to day, and year to year, without change, remission or exhaustion, while the deep current of his thoughts flowed on so calmly that even then, after the lapse of years, it was difficult to realize their force but on close observation.

There was no show of labor in his movements, and his great acquirements were gradually unfolded without an apparent effort on his part; but no man capable of appreciating merit could be long with him without becoming conscious that he was in the presence of a strong, self-reliant, well balanced mind, guided and controlled by a pure and upright spirit.

In person, he was of medium height and just proportions; muscles firmly developed and corded by exercise and active employment; neck short; head large, erect and well set on his shoulders; features good though not handsome, well formed and strongly marked; eyes hazel inclining to grey, mild and expressive, looking calmly out from their large sockets under a massive projecting front and heavy eyebrows; forehead square, high and receding; complexion fair and ruddy, and his health generally good; * countenance flexible and animated, varying with every change of thought or feeling, and his spirit without guile. He was cheerful and buoyant, graceful and unaffected, playful with children, and in familiar conversation exceedingly pleasing and attractive. He relished wit and humor, but seldom attempted a jest or witticism himself. He never evinced his enjoyment of the wit of others by loud laughter, his face only indicating his feelings by lighting up with a brilliant expression showing clearly that he enjoyed it.

His feelings and passions, though ardent, were wonderfully chastened and controlled, and he seemed able at all times to throw aside his cares at will

* Dr. Hale writes, November 23, 1850. "I am this day 53 years old. I begin to take a place among the old men, and in regard to health I have much more to be thankful for than to complain of. Indeed I have nothing to complain of, but to be thankful that whatever weaknesses I am subject to are no worse. I have no recollection of ever in my life passing but one day in bed, and then I might have risen, and risen without assistance. I have been exposed to a good deal of wear, and am thankful that so much of me is left."

and live only in the present. It was delightful to see him thus, but who on seeing him at such a moment could realize the powers of such a mind apparently so unconscious of strength.

His manners and deportment were always gentlemanly, and in personal habits he was scrupulously neat, his dress always appropriate, and becoming.

Sedate, composed, and at ease when abroad, not courting attention but affable and accessible to strangers, and withal so natural, unaffected and graceful that a stranger would be at a loss to guess his rank or station. His temperament was exceedingly genial, kind and amiable, with a fine mellow undertone of quiet, shrewd good humor. Patient and persevering, he possessed an indomitable energy, and a mind ever ready for action.

He was well grounded in the various parts of a liberal education. As an instructor and guardian of youth he was eminently successful. Mild but firm in his treatment, he won the affections of his pupils by kindness, and governed by influence rather than force.

His character as a teacher is beautifully portrayed in the graceful language of Cowper.

“His eye was meek and gentle; and a smile
Played on his lips; and in his speech was heard
Paternal sweetness, dignity and love.
The occupation dearest to his heart
Was to encourage goodness; Learning grew
Beneath his care a thriving vigorous plant.
The mind was well informed, the passions held
Subordinate, and diligence was choice.
If e'er it chanced, as sometimes chance it must,

That one among so many, overleap'd
The limits of control, his gentle eye
Grew stern, and darted a severe rebuke;
His frown was *full of terror!*"

His genial temper and long experience fitted him admirably to control the wild and wayward impulses of reckless youth. He knew what was in them, and how to reach them.

He held the reins of government with a firm hand; but he knew also when to relax them; and often by a gentle touch was able to reclaim the wandering, and urge them onward in the path of duty.

His residence was near the college, and his study in the very focus of observation. He was habitually in the midst of his pupils, the temperament of each became a study, and "a word fitly spoken" often saved them from a fall.

Public censures were rare during his administration, and the irreclaimably vicious were quietly removed to prevent the contagion of ill example.

An instance of his characteristic tact and forbearance in matters of personal feeling is still remembered with pleasure by the writer. Several students had united to get up a literary Periodical humorously styled the "*Xpounder*," a few numbers only of which were published. One of these contained several short Essays, light articles of wit and humor, fresh anecdotes etc., and (inter alia) some remarks upon one of the Professors, with sly allusions to his "Pouy," well understood among themselves, and also some hits at "*Old Prez*" him-

self. This was shown to the Doctor, and though it was quite too free in its style, he showed no resentment but rather seemed to enjoy it, making at the time only the trite remark that "boys will be boys," and after a moment's reflection and his good-humored quiet laugh, added that he loved to see them let off their spare steam in fun and frolic, as it kept them out of more serious mischief. However sensitive, he never lost his equanimity; but whenever rebuke became necessary, his frown was then indeed, truly "*full of terror.*"

As a public speaker, he was natural, unaffected and earnest in manner and action, distinct and correct in diction and enunciation. As a writer, clear concise and forcible in argument, his language and style simple and graceful, without any affectation of ornament or embellishment beyond what flowed spontaneously from his subject.

His style of reasoning was so perfect as to conceal all art. In opening his subject, he seemed always to begin at the right place, to manage it just as the hearer had expected, and end at the right moment; leaving the impression that the subject however abstruse, had been exhausted, and treated just as the hearer himself would have done it; so seemingly clear and easy to be understood did it appear; and in all that he undertook, there was so little show of labor that it was difficult to realize that he labored at all.

He was an artist skilled in the various orders of architecture, and the multifarious resources of mechanical appliances; an accomplished draftsman

ever ready with his pen and pencil to illustrate his subject with wonderful accuracy and facility, ever ready to impart knowledge and instruction to young artists without the slightest assumption of superiority.

That noble structure, our glorious Church, standing before us in massive strength, and simple grandeur, (in its chaste severity and just proportions a fit emblem of his mind,) bears the impress of his genius, for to the sketches from his pencil and the suggestions of his taste in its construction much of its grace and beauty are owing; and it will constitute for ages an appropriate monument to his memory.

Of the depth of his researches in exact sciences or mental Philosophy the writer does not attempt to speak; but after a long and intimate acquaintance, and the most frank and confidential intercourse of more than twenty years he can only say that in attempting to sound his depths of knowledge in these abstruse studies, he has never been able to touch bottom with his own short plummet line. Of his versatility and almost universality of talent, of his winning manners, his perfect mastery of his prejudices and passions, his patient endurance and indomitable energy, he can speak more understandingly; and in these he was *truly great*.

As a scholar, a man, and a Christian, he was great,—a ripe scholar, a wise man, an *earnest* Christian, a *sound Divine*!

He had imbibed in early life a deep-seated and

awful reverence for holy things; for Religion, its offices and ordinances; for the Bible and Prayer Book; the Church, and its altar; and all that pertains to the worship of God; and was always earnest and exemplary in attendance on its services and duties.

To close these remarks on the extent of his acquirements it may be truly said of him, as was said of Sir Thomas Browne, (more than two centuries since) "there is no science in which he does not discover some skill, and scarce any kind of knowledge, profane or sacred, abstruse or elegant which he does not appear to have studied with success."

It has been the writer's privilege to have known him intimately; and when fatigued and exhausted in mind and body by severe labor, or oppressed with the cares and burthens of official duty, he would at times break away from his study to seek relief to his over-tasked brain, by spending an hour with the writer in the noise and dust of his mechanical avocations, for *relaxation*, or as he more correctly expressed it for *recreation*.

Often, in these pleasant and familiar reunions, have those around him listened with pleasure and surprise to his suggestions of improved modes of making or doing things that would seem entirely foreign to his studies or pursuits.

To the workmen in the employment of the writer, from the blacksmith's helper to the finished machinist, he would often impart useful information in the line of their calling, in a manner so clear and plain that they could easily understand it, and

some of them have after his departure even asked the writer if the Doctor had not once been a mechanic, so intimately did he seem acquainted with the terms of art and the minutest details of their several occupations.

At such times his conversation was always instructive, and suggestive of improvement.

No man could more readily apply the abstruse and scientific to the practical and useful, and carry the treasures of exact science from the study and laboratory to the machine shop and factory!

In all these visits it was truly refreshing to him to throw off the burden of care and severe thought, to lay aside his heavy armor and stand at ease, or as an old quaint writer has it, "disport himself" with lighter weapons.

Many delightful recollections cluster around these impromptu meetings; and many pleasant encounters and sportive contests still arise in dim vision in which the Doctor in the midst of his cares, would for the moment throw them aside, and living in the present seem as lighthearted and happy as a child; and thus, ever hopeful under discouragements, he continued to labor on from year to year, overburdened with official cares and duties. His spirit was trustful and buoyant and under the control of a strong will and manly heart. He encountered difficulties and discouragements under which many a stout heart and strong arm would have soon gone down; and *they proved too great for him at last!*

In all these years the writer was frequently with him and shared his confidence, and although he of-

ten spoke with deep feeling and earnest expressions of pain and grief, he was never heard to utter reproach or unkind words against any who had given him cause to complain.

Few then knew the desperate condition of the College, the amount of labor required in its management, or the patient fortitude and endurance with which he encountered it.

He was a good manager and the burthen was mostly laid upon his shoulders. The college was often without funds and he was compelled at times not only to forego the receipt of his own inadequate salary but also to make advances from his private funds from time to time to sustain it.

When unsupported in his measures, as he sometimes felt that he was, by those to whom he looked for support, or censured by others who misunderstood his views, or were opposed to them, he had too much self-respect and self-control to retort or complain; but he felt it deeply.

The truth is, he never was thoroughly known, and appreciated at his true value by many during his long residence in Geneva; and this is said without imputing blame to others. It arose in a measure from the character of the man and the office he held.

Purely unselfish and intent only on doing good, in all that pertains to duty he depended less on others than himself. Although frank and communicative to those who sought his confidence, he never pressed his views upon the notice of others by any urgent importunity; but the chief reason

why he was not generally understood was that he had *far higher aims* in regard to the College than most of those around him. He regarded it as a religious as well as a literary Institution, a *correlative of the Church*, having high and holy claims above all personal interests, or even its interests as a seat of merely secular learning; for the well ordering of which were required wise laws and ordinances to insure its usefulness, and for the due administration of which laws they should be well understood. This knowledge he possessed in an eminent degree. His mind was deeply imbued with the theory and practice of literary and religious instruction; it reflects no reproach or dishonor on others to say that *in this respect he stood alone!*

His *friends* in the Board of Trustees did not understand him. He viewed his office as a sacred trust committed to his hands; and the fidelity with which he discharged it is found in the fact that under his administration more of the pupils in proportion to numbers devoted their services to the ministry of the Church than in any other college.

To carry out these views under the circumstances in which he was placed, was a delicate and difficult task. The Board of Trustees was composed of discordant materials. The Charter required an Episcopal government. Many of the trustees first named in the charter did not belong to the Church, and these members watched every movement with suspicion and jealousy. The funds were in great confusion and mostly unavailable. In the plan adopted for procuring them, they were subjected to

conditions that greatly embarrassed them, and lessened their value. The purpose of the College government was misrepresented and thwarted, the confidence of our friends abroad was shaken, and enemies were raised up in our midst.

To stem this torrent of opposition required united action, while the house was divided against itself!

So powerful was this opposition at one time, that on application from interested parties to purchase the college buildings to convert them to other uses, a resolution for that purpose came before the Board and *failed to pass by one vote only!*

The Doctor comprehended the difficulties of his position and was equal to the emergency; but he stood almost alone in a clear perception of the path of duty and safety; and hence, at times, his friends failed to come to his aid when he needed them most, not from the want of good will, but from want of apprehension of the dangers that surrounded them.

Hence too in the Board of Trustees his measures were often opposed and defeated; while none knew the deep solicitude with which he presented them. He always stated them fairly and advocated them earnestly on their merits, but never insisted on them as rights in respect to his position or personal regard; and the writer, who knew his views and wishes and his entire unselfishness in all his measures, has frequently marked his deep sense of pain and disappointment, when his friends failed to second his movements or to appreciate their importance.

From this brief statement it is easy to conceive what a load of care and responsibility devolved upon him in assuming the Presidential chair.

Few men of his worth and consideration could have been found at the time with courage to accept it. Nothing aside from a sense of duty could have formed a consideration for assuming its cares and responsibilities; and in view of the difficulties and dangers through which the college struggled in its infancy, it would seem that, under God, the clear head, strong will and stout heart of that great and good man turned the scale in its favor and saved the Institution! no wonder, then, that he was not understood and duly appreciated by those around him. * Ever patient and persevering, hopeful, trustful and uncomplaining, none who witnessed his quiet movements among his friends in his daily round of duties from day to day, his pleasant words and cheerful smiles, could realize the weight of cares and duties that pressed upon him so heavily, and finally *broke him down*; destroyed his health and compelled him reluctantly to resign his charge to other hands. After having by his own self-sacrifice brought order out of confusion, established a wise discipline in College; and secured in its favor the entire confidence of the public in its permanent prosperity.

* This refers of course to the earlier period of the College history. Dr. Hale's letter of resignation, and the Resolutions of the Board of Trustees (q. v.), sufficiently show the strong reciprocal confidence which had grown up and then existed between himself and that body.

Thus far the writer has endeavored to delineate his character as a public functionary, a religious missionary ; but he has seen and known him also intimately in private life, in his daily walk and conversation for many years, in joy and grief, and in times of great mental excitement. He was naturally quick and sensitive, but during all these trials his course was always correct and blameless. No sudden impulse of passion betrayed him into indiscretion. In his most unguarded moments, no violent language escaped him. In the memory of the past not the trace of an ungenerous act or an unkind word, not an idle jest or indelicate expression is found in the memory of the writer. Not a sentiment of feeling that could give pain to the loving heart of a Christian mother.

His self-control was wonderful. The writer was with him during the last sickness of a much loved daughter, a fine, interesting girl of some ten or eleven years of age, highly talented beyond her years and carefully trained under his own eye. While on her death bed in an upper chamber, without the slightest hope of recovery, her light of life was gently fading away and her feeble pulse slowly retreating to its citadel, he continued to walk the room below in apparent tranquility. Listening at intervals, to catch every faint sound from above, he frequently visited her room. On his return he would resume his conversation, seemingly calm and composed, on subjects interesting in themselves but entirely foreign to the intense agony that was pressing so heavily on his heart. And when at

length her pure spirit passed away, after a somewhat longer stay at her bedside than before he returned quietly, and in a subdued and even tone simply said, "*it is over, she is at rest!*" without farther comment.

A more resigned, composed and chastened submission to his Father's will was never witnessed.*

On a different occasion, the writer found him with an expression of deep anxiety in his countenance which he well understood although it might have been unnoticed by a stranger; and on learning the cause, a short ride was proposed as a temporary relief. The offer was accepted, and during the ride he continued to converse on other subjects without once alluding to his own trouble, while large drops of perspiration were standing on his forehead without any consciousness of the fact on his part; his features seemed quiet and composed, but as fixed and rigid as if bound by strong cords within.

* In a letter of Dr. Hale's, dated December, 1841, he writes: "This, the 28th, is the anniversary of Mary's death. Three years ago we closed her eyes, and surrendered her to God,—as promising a child as any I have ever known,—a precious gift, which the Giver has seen fit to recall,—for the enjoyment of which, so long as we had her, we thank Him; as well for the blessed assurance we have that when He removed her from us He took her to Himself. Our two children who are gone from our care to the nearer presence of God,—and our other friends departed, seem to connect us more closely with the unseen world. Some of our treasures are there; may our hearts be altogether there."

Dr. Hale's sagacious appreciation of the young is shown in a letter dated February, 20, 1839. "I am inclined to believe

No face could be more expressive of fine feeling when at ease, and when on duty, none more firm and impassable.

Many instances of his sprightly and graceful expressions, even in his darkest days above described, occur to the writer, but the calm, peaceful ray of sunlight which they shed around him cannot be conveyed to others. These, though at times on indifferent subjects or of little moment, fling a warm glow over the recollections of the past as they rise in dim perspective, but cannot be so far recalled or expressed as to give a true presentment of the man.

On one occasion, when the writer, in reply to an expression of annoyance and trouble given by a dull pupil, told him that to compensate for this, his employment, though laborious, was a high and

that such cases as this, in regard to religious character, are more common than I once thought—a religious character which friends hardly suspect, and which perhaps it is as well that they should not. We should be apt to flatter a pious child into self-conceit, if we had a high opinion of its piety; whereas in a well ordered Christian household, where religious instruction was daily given, piety might grow unobserved, and unostentatious, into great depth and sincerity. We are now satisfied that long before her death our Alice possessed genuine religious affections. And I am satisfied that her pious affections grew as safely without our knowledge as with. These pious affections want nourishment, which they find in the worship and instruction of a religious family, in hymns, in religious reading, and in the invisible and not entirely self-conscious intercourse of the mind with its Maker. They get encouragement in the example of piety. But we could hardly talk to children *as pious*, without begetting in them an opinion of their piety, of their being better than others, which would be almost ruinous.”

honorable one; his reply was, yes, but yours the most desirable, your work when finished in wood or iron remains fixed; but the work I do to-day has to be all done over again to-morrow, "it won't stay fixed like yours."

And once again while on a brief visit to mutual friends, on the border of Crooked Lake, we were, one pleasant morning, by ourselves on the beach, and the Doctor, who had been recently ill, was as light-hearted and happy as a child; running and jumping on the hard sand and gravel, and throwing stones into the water and watching their course in high glee; when the writer remarked that he was glad to see that wise men could sometimes lay aside their gravity and play the boy like himself. He replied quickly with his cheerful look, "do you remember reading of the two Grecian philosophers who were one day engaged in skipping or as we Yankees say 'skittering' stones on the water of the Adriatic, when one of them called suddenly to the other, *hush! there is a fool coming*, he must not see us, or he will think us as great fools as himself."

The philosopher was right, and so was the Doctor; the world is ever ready to cry out against a great and good man on seeing him unbend for a moment as a relief from severe thought, and seek recreation in innocent amusements and graceful sports; but when mind and body have been overwrought by continuous mental tension, "desipere in loco" as a restorative becomes not merely a privilege but a duty.

Addison somewhere remarks that in these things

there is after all no such great difference between the wise man and the fool; only in that the wise man conceals his folly while the fool betrays his!

In conclusion. Other facts and incidents interesting to the personal friends of the deceased might be called up perhaps from the past, but those already presented are shown in a light so faint as to do injustice to the subject; and the sketch so imperfectly drawn falls so far short of the writer's aim that it fails to satisfy him, and serves only to remind him that he should lay aside his pen.

Many reminiscences of the past, "pleasant and mournful to the soul," spring up before him as he writes, but they are only the dim visions of other years; the "dissolving views" of scenes long gone by, the faint pencillings of memory on the dull and fading tablets of old age.

But what is written has been the labor of love, and although it may fail to satisfy the just expectations of the friends of the deceased, it has been a source of subdued pleasure to the writer. As we advance in years the mind dwells more fondly on the past and the memory of a great and good man is always not only pleasing in the retrospect, but it sheds also a warm and cheering ray of sunlight on the grave.

"Sure, the last end of the good man is *peace*,
Night dews fall not more gently to the ground,
Nor weary worn out winds expire so soft."

Sic a laboribus requievit et in pacem intravit.

Senex.

EDITOR'S NOTE.

These three able and interesting Monographs preceding could not have been wrought into the body of this Memoir without marring their unity. They convey their own characteristic lessons, and fully vindicate their right to be entered here without omission of any portion. Two of the writers, the Rev. John N. Norton, D. D., then Rector of the Church of the Ascension, Frankfort, Ky., and Thomas D. Burrall, Esq., of Geneva, N. Y., have departed to their rest. Andrew D. White, LL.D., is now the able President of Cornell University, Ithaca, N. Y.

SERMON I.

TRUE HAPPINESS FOUND ONLY IN TRUE RELIGION.

PSALM iv. 6. "THERE BE MANY THAT SAY, WHO WILL SHEW US ANY GOOD? LORD, LIFT THOU UP THE LIGHT OF THY COUNTENANCE UPON US."

It is true now as in the days of the Psalmist, that there be many that say, "Who will shew us any good?" The search for happiness is universal. It springs from a demand of the sentient nature. We cannot but prefer agreeable sensations to pain; ease to wearisome toil; and comfortable circumstances to anxiety and corroding care. But the spirit of man is seldom satisfied with the good it has in possession, and I suppose we may admit that it seldom has reason to be satisfied. The good we have is seldom perfect, even in its kind, and its kind may be such as not to be capable of satisfying all our longings. There are depths in the human soul, which cannot be filled with the visible or the tangible. There are depths into the recesses of which no mortal light can shine, and which no material plummet can sound. Till they are reached, they must create a craving for something beyond our present attainments, and the cry must come up, "Who will shew us any good?" Philosophy has tried to answer it, and has discoursed of

the chief good, and her discordant professors have sought it, some in a life of regulated pleasure, some in the cultivation of a stoic insensibility and contempt of every thing which could prove a source of disappointment, others in the diversion of the mind by the cultivation of science. But Philosophy has left the problem where she found it, and men seek practically for the good they covet, as caprice or inclination directs. Failing in one direction, they pursue it in another. The inhabitant of the valley thinks he sees the beautiful bow of heaven bending itself to embrace his neighbor upon the hill, and to the inhabitant of the hill it seems to be resting over the succeeding valley. Every one feels the inconveniences of his own position and imagines others to be free from them. The laborer wishes for rest, and the sluggard that he had energy enough for work. The undistinguished sighs for fame, and he who has it more than half desires to withdraw from the public gaze, and pass his days in peace. Happiness is sought from every source, but flies from the pursuer; and after he has heard WEALTH say, "It is not in me," and HONOR, "It is not in me," and POWER, "It is not in me," and PLEASURE, "It is not in me," he still cries, "Who will shew us any good?" Let him listen to the Oracle of God, and unite in the prayer of the Psalmist, "Lord lift Thou up the light of Thy countenance upon us." True happiness may be found in the favor of God. The soul can find in Him infinite repose, and satisfaction for its deepest cravings. He does not withhold the most intimate communion from

the heart that seeks Him. "If a man love Me," said our blessed Saviour, "he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." And again, He saith by His messenger to the Churches, "Behold, I stand at the door, and knock; If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." In God, "We live, and move, and have our being." No distance separates us from Him. It is only the aversion of our hearts, that renders us unconscious of His presence. If we turn to Him, we shall see the light of His countenance. If we open our hearts to receive this light, it will shine into their inmost depths.

There is however a sad discrepancy between what is promised in the Holy Gospel of peace and joy to the believer, and what we see in fact among those who profess and call themselves Christians. Too many, perhaps the great part, seem, notwithstanding their heritage in God, to be looking to the world and its promises for their enjoyment. I would not say that they should neglect their work in this world. It is their duty to God, to do what He has appointed them to do, and to act well and earnestly the part He has assigned them, but to go beyond this, to look to created things for their happiness, to make them their chief end, and to give to Him only the sad thoughts, which are forced from them by trials and disappointments, is the part of unbelief—it is adhering to visible things, which always deceive us—living by sight, rather

than by faith in the unseen, in God, His presence, and His promises.

No argument against religion then, as solving the great problem, can be derived from the fact that those who call themselves Christians are often as restless and discontented as others. They are Christians but in part. If they have faith, they have also much remaining unbelief. They do not pursue their religious duties and cultivate religious affections, and seek after holiness, with all their hearts, or with that singleness and energy of purpose with which they pursue their cherished plans in this world. If they would have the happiness of communing with God they must seek communion with Him. If they would have joy and peace in believing, they must believe, not transiently, but with a steadfast faith, a living and an earnest one. If they would test the power of Religion, they must make proof of it by a religious life, the cultivation of Christian affection, the performance of Christian duties. No more in religion than in any thing else are we to expect ends without means, and we have never tried an experiment fairly, till we have tried it fully. Men have tried the world fully. They have given themselves recklessly to pleasure. They have sold themselves body and soul to the service of mammon. They have sacrificed honor, and conscience, and regard either for God or man, to political ambition. The experiment in all these cases has been made fully. No conflicting element has been allowed to spoil the result. But, *who* gives himself as unreservedly to

the service of God? *who* allows himself never to be diverted from it by ambition, or to make compromises with gain or pleasure? *who* uses the world religiously, and makes all it has of good to minister to grace? He is entitled to speak from experience, and never, since the world began, has such an one sung a melody over departed hopes. That there is peace and joy in believing, that there is happiness in a religious life, full and satisfying, is the testimony of every man who has tried it.

But let us look at the subject more closely. Let us recall to mind those Affections and those Duties which religion requires of us, and we cannot fail to see that they are, by the very constitution of our natures, calculated to promote our happiness.

I. That affection of the mind which appears to be most eminently Christian is LOVE; or, as it is often called, Charity—a benevolent temper, which rejoices with those who rejoice, which delights in witnessing and communicating happiness. Our Saviour, in those interesting conversations which He had with his disciples just before His death, and which are recorded for our comfort and edification by St. John, gave His disciples what He was pleased to call a new commandment. “A new commandment give I unto you, that ye love one another, as I have loved you, that ye also love one another.” It was a new commandment if we compare it with anything there was in the maxims or the spirit of the old Paganisms, or even with the retaliations which were permitted under the Mosaic Law. It marked the spirit of the new Era, of the

last and most perfect dispensation of God's grace and mercy to fallen man. Hear the Apostle to the Gentiles. "Love," said he to the Romans, "is the fulfilling of the Law," and to Timothy, he says that, "Charity is the end of the commandment." And listen to the testimony of the disciple whom Jesus loved, and loved undoubtedly because he was so like Himself in this heavenly Charity. He had recorded in his Gospel the affectionate exhortations of our Saviour to His disciples, as He was about to leave them, and in His own Epistles, He is full of the same sentiments and the same exhortations to those who were about to lose in him the last of the Apostles. "Beloved," says he, "Let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Beloved, if God so loved us, we ought also to love one another." And in this strain of exhortation to mutual charity, he goes on to the end of his Epistle.

Need I prove to you that the possession of this heavenly temper of Charity is happiness? St. John takes it for granted. "Perfect love," saith he, "casteth out fear, because fear hath torment." Can any one be unhappy, when his heart is glowing with warm affection? Is there not happiness connected with the very feeling of good-will, the mere passive exercise of that Charity, which bear-

eth, believeth and hopeth all things, which rejoices with those who rejoice, and weeps with those who weep? And, on the other hand, where Charity is wanting, and its seat in the heart is usurped by Envy and Hatred and Jealousy and Malice and Uncharitableness, which bear, believe and hope nothing—which turn from those who rejoice, and look with a selfish satisfaction on those who weep,—is there any happiness?

But Charity is not a mere passive principle. It puts itself forth in acts of kindness. It seeks to promote the comfort and the good of others, and it is in this exercise of it, that it becomes the source of unbounded happiness to its possessor. Who that is not colder than the clay of which he was moulded, does not partake in the happiness that he gives—does not feel that the sacrifice that he makes to relieve the wants, to soothe the distresses, to raise the hopes of others, is repaid him with usury by the joy of his own heart?

It is in a great measure, my brethren, by imitating the perfections of God, that we are made partakers of His happiness. But how shall we do it? We cannot imitate His wisdom nor His power, nor His majesty; but we may His benevolence. We may love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us, and persecute us, and thus, as our Saviour tells us, we shall be the children of our Father, which is in Heaven, for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

I have hitherto spoken of Christian Charity as a source of happiness, so far as it has regard to our fellow-men; but as it kindles into love to God, our heavenly Father, our Creator and our Redeemer, it is a source of happiness still more exalted. God is love, and as benevolence in man awakens towards Him similar emotions in our own bosoms, so in the heart of the Christian, the infinite goodness of God, shining through all His works, and especially in His living word, awakens the most ardent love. And if this affection affords such happiness when man is its object, how much more when God. In Him there is no imperfection to check the current of our feelings. We have no occasion for reserve, for He is worthy to be loved, as He claims to be, and as He graciously allows Himself to be, with all the heart and with all the soul. We cannot move but blessings meet us at every step, and the devout man will feel that he can never render Him equal thanksgiving. Love to God also gives us confidence towards Him: for perfect love, as St. John saith, casteth out fear. It gives the soul rest in God, and is the avenue to that peace which passeth all understanding. And this leads us to

II. Another source of the happiness of the Christian, viz. that lively HOPE to which he is begotten by the mission and death of our blessed Saviour. This hope entereth into that within the vail; it takes hold of eternal life; it embraces those unutterable blessings, which eye hath not seen, nor the heart of man conceived, but which God hath prepared for them that love Him.

I need not waste time in shewing you how such a hope can give happiness to its possessor. If kept in lively and vigorous exercise, if it be not extinguished by disobedience and sin, if no forgetfulness of God nor negligence in His service be allowed to abate its fervor, it has power to give the most substantial happiness under the heaviest trials.

What is the source of most of our enjoyments in the present world? Is it in possession of good? Are we satisfied with what we have attained? Are we not rather looking to the good which is still future; and if present attainments afford us gratification, is it not the gratification of the traveler who does not undervalue the comforts of a good resting place from the fatigues of his journey, though his happiness is mainly fixed in the hope of accomplishing successfully the object of his toil? If it is from *hope* that so much of the happiness of all men is derived, how much more shall it afford the Christian, who looks forward to possessions and a life more glorious than he can conceive and assured to him by the promises of God.

And what is the Christian's hope? Is it such as poets have dreamed of and imposters have promised to their followers, a place of unlimited indulgence? He hopes for no such thing, but for the unlimited perfection of his nature, for a place where he may see God and be like Him in unspotted holiness. His greatest calamity here is his sin. In the mansions prepared for him by his Saviour, and which he hopes to inherit after this mortal life is ended, sin shall be no more. Here he is con-

tending with evil passions and finds them arising again like Hydra's heads, after he had supposed them subdued, and he has no rest from his warfare. But they shall be buried with him in his grave, and there shall he leave them, when he himself shall rise and put on immortality. Here he is exposed to temptation. In heaven it cannot approach him. Here his eye is pained with sights of evil, his ear with blasphemy and profaneness. There shall he see nothing but good, and shall hear the songs of Angels and the anthems of the just made perfect. There shall he see no deeds of violence or of oppression—he shall hear no rumors of unsuccessful or successful wars. There shall he suffer no more from his earthliness, when he would raise his thoughts to holy meditation; he will breathe another atmosphere, every thing will conspire with the willingness of his spirit, and he will serve God (what he in vain essayed on earth), with all his might and mind and strength.

And this Hope is confirmed to the faithful Christian by every circumstance of the life and death of Him who purchased it; by His Miracles and His Works of Love, by His Agony and Bloody Sweat, by His Cross and Passion, by His Death, Resurrection and Ascension. What wonder if Christians have rested upon it so securely, and have been supported by it in their hours of sharp affliction. What wonder if the Martyr has sung at the stake. What wonder, if with St. Paul, every faithful soul can say, "In all things we are more than conquerors, through Him that loved us."

III. But, again, the Christian finds happiness in keeping all the Commandments of God.

For thus he keeps a pure Conscience. And how much of the misery of life comes from the accusations of this inward monitor. Who finds unalloyed satisfaction in the acquisition of wealth or any of the objects of human desire or ambition, if he has obtained it by disreputable means; if conscience oblige him to fix upon himself a reproach which an ingenuous man would not lightly cast upon his neighbor; to look upon himself as a mark for the finger of scorn. There is an inherent bitterness in the fruit of every tree of which God has forbidden us to eat. On the other hand, there is a reward in keeping the commands of God, inherent and distinct from any promise to be fulfilled hereafter. There is a beauty in Holiness, in Truth and Justice and Purity and Charity, a beauty beyond all other, a beauty the mere shadow of which, resting upon external nature, gives it its highest perfection; and the joy of a good conscience comes not so much from a sense of security from threatened danger, as from the consciousness of the presence and growth, in feebleness it may be, of these lineaments of moral beauty.

There are many commands of God, which to our corrupt natures seem grievous, but they are all intended for our good, and are in themselves calculated to advance our happiness. The dispositions which He enjoins are those which make heaven what it is, and which if they could prevail in all their fulness and power in this world, would bring

back again the happiness of Paradise. The Christian, then, is happy so far as he can grow in these holy dispositions; and it is the chief part of the alloy, which is mingled with his happiness, that he cannot entirely root out that evil temper and those evil inclinations which he inherits as a son of Adam.

The Christian's progress in this world is an education, a growing up for heaven. Here the seed is sown, and germinates, and grows, and puts forth its foliage and its blossoms; and then it is transplanted to a better world to bring its fruit to perfection. But even here it has a fragrance and a beauty which distinguish it from the plants native to this corrupted earth. So true is it, that Godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come.

It would be easy to go on and to trace out in greater detail the sources of the Christian's happiness, but enough has been said to shew these two things—That true piety is in the very nature of things a source of the most exalted happiness: And why it is that among those who call themselves Christians there is not more of it.

1st. I need not retrace the remarks I have already made, to shew that Religion is a source of the most exalted happiness; and you need only to compare it with the pleasures of this world to see the unutterable folly of those who satisfy themselves with the good things of this life and forget the life to come—who weary themselves in the

pursuit of riches that cannot profit, and neglect to lay up treasures in heaven—who open their hearts to the love of the world, its follies and frivolities, its passions and its cares, but not to God.

Can all the pleasures of the world heal the wounds of a guilty Conscience? Can the wealth of both the Indias purchase a ray of hope to cheer us when death is gathering around us its heavy shadows? What earthly enjoyment is there of which we may not surfeit? The sources of mere earthly happiness were not designed for immortality, they perish with earthly things, they die to us when our connection with earth ceases. But the soul lives on. Its capacities are not diminished. Its cravings are not abated. Its passions and affections, untrained to rest themselves in God, and to find satisfaction in His infinite fulness, add their restless longings to the gnawings of the worm that never dies.

True wisdom consists in choosing the best ends, as well as in pursuing them by the best means, and what can excuse the folly of erring in the ends, when the highest good of which man is capable, in this world or in the next, is plainly set before him by reason and by the word of God. There needs not half the wit to ascertain the highest and noblest object of pursuit, that is often necessary to get possession of some of the veriest baubles by which man is dazzled and misled. Heaven is offered to us, but we have no ears for anything which does not concern our farms or our merchandize. It is urged upon us, but we turn away to pursue those

pleasures, which not only the sure word of God but the experience of all past ages have declared to be vanity and vexation of spirit. God offers us His love. He stands at the door of our hearts and knocks for admission, that He may come in and dwell with us, but we close them against Him, and turn to the beggarly elements of the world.

But, 2d., it is manifest that it is vain for those who call themselves Christians, to hope for that happiness which is the fruit of Religion, unless they diligently cultivate Christian affections and diligently practice every Christian duty. The true happiness of the Christian is the happiness of loving God and keeping His commandments. It is the happiness of Faith and Hope and Charity in their fullest and holiest exercise. It is the happiness of being and doing good. It has been connected, by God himself, and in simple accordance with the laws of moral being, with the Affections and Duties of the Christian life; and it would be as rational to hope for grapes of thorns, or figs of thistles, as for religious happiness in any other way than a life of hearty devotion to God and His service;—a life of fervent piety and ardent zeal; a life of diligence, circumspection and self-denial; a life spent in cultivating on earth the temper and the character which form the basis, as well as the condition, of that most perfect felicity which awaits the Redeemed in Heaven.

SERMON II.

SOBER-MINDEDNESS IN YOUNG MEN.

TITUS ii. 6. "YOUNG MEN LIKEWISE EXHORT TO BE SOBER-MINDED."

ST. Paul, in one of his journeys of which we have no particular account in the New Testament, passed through Crete. How long he remained there we know not, but at his departure he left Titus with Episcopal authority, to regulate the affairs of the Church in that large island. To guide him in this great work he gives him directions, brief but pregnant, and apposite to all the duties of his high commission. He touches upon the character and deportment of those to whom he should entrust any sacred function, gives him brief hints of the character of the Cretians, warns him of the seductions of the Judaizing teachers, and suggests the most important topics of exhortation to be addressed to the several classes of persons who might come within the reach of his ministry. The "young men," as in the text, he was to "exhort to be sober-minded."

The Greek word which is here rendered *to be sober-minded* is σωφροσυνη and literally signifies to be of sound or sane mind. It is used in the 5th chapter of St. Mark's Gospel in precisely this sense.

“And they come to Jesus, and see him that was possessed with the Devil, and had the legion, sitting, and clothed, and *in his right mind*.” It is used again in the 12th chapter of the Epistle to the Romans, in an admonition against the disposition to self-flattery, so common to man. “For I say,” says the Apostle, “through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to *think soberly*, according as God hath dealt to every man the measure of faith.” It occurs again in the 5th chapter of the 2d Epistle to the Corinthians. “For whether,” says the writer, “we be beside ourselves,” (i. e. according to the exposition of Whitby, transported in speaking of our raptures, ecstasies and visions), “it is to God,” (i. e. to do service to His cause), “or whether we *be sober*,” (i. e. to take the Apostle’s own paraphrase in the 12th chapter—forebear glorying, lest any man should think of me above that which he seeth me to be or that he heareth of me), “it is for your cause.”

We meet with the same word again in the 1st Epistle of St. Peter: “But the end of all things is at hand, *be ye therefore sober* and watch unto prayer.” The meaning here is obvious. Deport yourselves *seriously* and with a *wise fore-thought*, for such, under such circumstances, is the part of a sound mind.

These, with the text, are all the passages in which this word, (I refer now to the Greek,) is used in the New Testament, and they give us a fair account of its purport as used by the Apostle in the

text. *To be sober-minded*, then, is to be of sound mind,—

- 1st. In opposition to the madness and the perversion of passion ;
- 2d. In opposition to the delusions of self-flattery and self-confidence ;
- 3d. In opposition to that folly and levity of spirit which takes no serious thought of the future.

I. SOBERNESS OF MIND requires a proper control and restraint of the *passions*.

It is an old proverb “Anger is a short-lived madness.” The same may be said of every violent passion, *it is a short-lived madness*—“short-lived,” because it is not in the nature of mere passion to be lasting. It is an excitement, not the ordinary condition of man, and like a fever will wear out itself or its subject. It is a madness, because “It gives a strange bias to the judgment, making a man quick-sighted in every thing that tends to inflame his passion and to justify it, but blind to every thing that tends to moderate and allay it. Like a magic lantern, it raises up specters and apparitions that have no reality, and throws false colors upon every object. It can turn deformity into beauty, vice into virtue and virtue into vice.” “The sentiments of a man under its influence will appear absurd not only to other men, but even to himself, when the storm is spent. Passion often gives a violent impulse to the will and makes a man do what he knows he shall repent of as long as he lives.” (Reid’s *Essays on the Active Powers*, III. p. 2, chap. vi.)

Nevertheless our desires and affections, and even our appetites, form an important part of our constitution ; and the power of being excited and of having them roused to a state even of imperious energy was implanted in us for wise and good ends. This is the impulsive part of our nature, the moving power. The convictions of reason and the persuasions of duty are oftentimes of little avail to set us in action, till we have formed the *habit* of yielding to them, or unless they are accompanied with some degree of emotion. It is one of the rarest attainments found, to be able to meet and overcome great difficulties, or to accomplish great enterprises without excitement and under no other impulse than that of calm conviction. Ordinarily the power of the will yields in view of difficult undertakings, and before they can be accomplished the purpose must become in some degree *impassioned*. But it must be always remembered that passion is only a moving, not a governing, power. If admitted into counsel, it obscures and darkens. It is blind, incapable of apprehending the clearest distinctions of right and wrong, true and false, and drives one on with the same energy to the foulest sins or to the highest duty. Nay there is in our depraved nature a greater facility of wrong than of right impulses ; and appetites and desires which lead most directly to sin, are more subject to passionate and ungovernable excitements, than those whose excess is on the side of virtue. That balance of the powers, that just subjection of the Reason, and of all the parts and powers of the little

world within us, to the rightful dominion of the Conscience, which constituted the perfection of our unfallen nature, is lost; and Passion, instead of being merely that higher energy of some active principle necessary to sustain it and carry it forward to its end, under the guidance of Reason, has assumed the province of directing, and brought us under its dominion. By admitting then the influence of the passions to decide our conduct, by taking advice of them, we are almost sure to judge falsely and to act in violation of our duty; and no class of persons are more astray from the way of their duty, none more perverted in all their notions, none more unfortunate in all the results of their actions than those who habitually act under the influence of passion. The only way for us to form correct and just judgments is to follow reason and argument, and the more coolly we weigh them the better. Nay, this truth, denied as it is often in practice, and sometimes even deliberately and avowedly, is yet so obvious to the common sense of men, that it has a place in our language, and a "dispassionate" judgment is equivalent to a deliberate and a just one. The Passions, however, are more prominent than Reason, are too often excited before reflection has been exercised, and mingle with and pervert the judgment; giving to the first conceptions of a matter the vividness and energy of truth; exaggerating the prejudices; exciting a furious party zeal, and coloring and distorting every thing, which meets it in the shape of opposing argument or consideration. I have endeavored to reason a lunatic out

of some of the absurd notions which were preying upon his mind and disturbing its regular action; and I have endeavored to reason with men under a passionate excitement; and with this difference in success: The insane man, for the time, yielded to argument, but immediately relapsed into his error; while the passionate man was unassailable by reason, during the paroxysm of his excitement, but passed out of his short-lived madness into sanity. It may and often does happen, however, that follies taken up in passion will be maintained in cooler moments, and truth and honesty and good sense be sacrificed to consistency and prejudice. It often happens, that in a moment of passion injuries are done which the return of reason cannot remedy, follies committed which ruin one's character for life, the reputation of another assailed and perhaps his person, and wrongs inflicted which no time can repair, and a stain brought upon the conscience which floods of tears cannot wash out.

It is through the susceptibility of our passions to excitement, that we are so easily assailed by temptation, the wickedness we are tempted to commit is dressed up in a fair disguise, and the desire to which it is addressed quickened into an energy which spurns control, and, in a short moment, work is made for long repentance. If we had no passions, temptation could not assail us; it would find in us nothing to which it could address itself; and if we had our passions under control, if we were never excited without reason nor beyond reason, though there might still be within us that

to which temptation might apply,—a traitor within the camp ready to admit the enemy, if he were free to execute his treason, yet being known, and under vigilant watch and a strong and steady hand, his treacherous disposition would be harmless.

If we would be *sober-minded* in the sense which I have been considering—free from the madness and the perversions of passion, we must form the habit of self-control; we must keep all tendencies to excitement within the restraints of reason and conscience. We must struggle against temptation, and invigorate ourselves against its assaults by a constant reference to duty and a habit of acting in obedience to its calls, and above all by seeking the Divine aid and the renewal of our corrupted nature by the grace of God. The depravity which taints our nature, and weakens all the purposes of virtue, and gives strength to temptation, is no theological fiction, but a living reality. It is in us producing its daily and hourly fruits of wickedness, and it is to be eradicated or its end will be everlasting death. And it is not to be tampered with as a mild disease which the power of the system will throw off. It has corrupted the system in every part, and disordered every function, and whatever tendencies to health may remain will be powerless without help from above.

But why is the exhortation to be sober-minded particularly applicable to the young? I need not remind you that the development of passion precedes that of reason, and that the young are most apt to be its victims—most apt to fall under the

power of temptation. Reason is immature; experience has had no time to read her lesson of prudence; the animal spirits are lively and every impression vigorous; the desires and appetites under the restraint of no long formed habit; and all this in a corrupt nature. What then could be a more necessary caution to young men than that they be sober-minded, that they learn to look abroad upon the world and its enticements calmly and warily, as men in danger, never suffering themselves to be deluded by passion, and led into follies by unreasonable excitement. This excitability, if kept under control by a sober mind, is a valuable quality in youth even more than in age. "The mind of man," and particularly of young men, "is naturally desultory," and bestows but a transient and careless glance upon objects in which it takes no concern. "It requires a strong degree of curiosity or some more important passion to give it that interest in an object which is necessary to attention, and, without attention, we form no true and stable judgment," make no valuable attainment. "Take away the passions, and it is not easy to say how great a part of mankind would resemble those frivolous mortals, who never had a thought that engaged them in good earnest." (Reid, *ib.*)

The use of the passions, then, is great; and the abuse to which they are liable no less great, and it would seem that the use is greatest just at the period when there is most danger of abuse. Providence has, however, kindly surrounded us with guards, by ordaining to man a long minority, during which

he shall be under the guidance and protected by the experience of others. If he be sober-minded, he will gladly avail himself of this safe-guard and not spurn authority in a proud self-reliance.

II. But this leads me to the second quality of the SOBER MIND,—that which saves from the delusions of self-flattery and self-confidence.

A just self-confidence is an endowment of great value, and necessary to the discharge of the duties of life, But, between this and that of which we here speak, there is a difference in kind as well as in degree. The one proceeds from self-knowledge, the other from self-ignorance; the one is the result of experience and the trial of our powers, the other neither waits for experience, nor is limited by it when it comes; the one is modest, the other arrogant; the one leads to success, the other, not unfrequently to disgraceful failures; the one secures to its possessor respect, the other makes him ridiculous.

It is a necessary result of *self-knowledge* that we know the limits as well as the reach of our capacities—what we cannot, as well as what we can do. We learn the same from experience, and we learn to know also the difficulties as well as the facilities of an undertaking; and to know that it is not by overlooking or undervaluing difficulties that they are overcome, but by preparing ourselves to meet them; and that the attainment of a valuable end comes not by any immediate gift, any charm we bear about us or special favor of Providence attend-

ing us, but by a careful following out of the means thereto appointed. Nothing is more sober-minded than this self-confidence which is the result of self-knowledge and experience. On the other hand nothing has less soberness of mind than that which is the growth of conceit and self-flattery. It takes no serious view of the limits of its capacity, none of the practical difficulties which surround every considerable undertaking. It never thinks deliberately of the means, never makes careful preparation for the brilliant ends which glitter before its eye, but seems to conceive something infinite and immeasurable in its own power, to which all such ordinary matters are unnecessary. As the vain-glorious, self-confident man over-estimates himself, so, in comparison with himself, he under-rates all others, except those who have the discernment to admire his greatness. Advice he does not need, inasmuch as *he* has no lack of wisdom. The opinions of others are only so many proofs of their want of judgment, and perhaps imbecility, except so far as they coincide with his own. He has no respect for age, or authority; age is of course decrepit and authority bigoted, and it is both manly and charitable to resist their notions and to set them right. He presumes that every one will admire him as much as he admires himself, and is therefore fond of making exhibitions of himself and his views. If the laws of the society in which he lives stand in the way of his humors, they are of course nothing but antiquated forms, which it would be foolish precision or childish

weakness for him to regard. The wisdom of age, the accumulated experience of centuries, long and laborious study, are nothing to him; he sees clearly; his opinions are fixed. Now whence can originate such egregious folly?

There is in every man a native disposition to self-adulation. His own powers, his own condition, his own expectations, are all seen under the magnifying influence of proximity, and though he may have sagacity enough not to expose his good opinion of himself to the gibes of his acquaintances, it is too apt to have its influence upon his views and his plans of life. In some, this disposition is controlled by a native modesty; in some, checked and directed by a judicious education; in others it flourishes as in a congenial soil, and becomes their characteristic, making them the choicest game of the jester, and the easy dupes of the designing.

As this disposition may be repressed and directed by judicious education and the counsel of others, so circumstances often foster it, and bring it to an exaggerated size.

Such is the effect, oftentimes, of sudden and unexpected success; the credit of which, however it may have happened, by a favorable juncture of circumstances which the individual has had no agency in producing, is yet quietly assumed, and appropriated. Such, too, is the effect of sudden elevation, the sudden introduction of a man into society above himself in condition. It is sometimes nourished, too, by seclusion, which leaves one at full liberty to indulge his fancies, and to make himself lord of as

many airy castles as he pleases. It springs up in private and limited associations of persons engaged in a common pursuit, in which the most forward are, in their own estimation and by the vote of their companions, very great men, and the whole body far above the general level of the world. It is nourished, too, by the spirit of the age, which is always one of self-flattery; and by the spirit of the *present* age especially, which, proud of its success in certain great improvements, arrogates to itself all wisdom, values experiment rather than experience, derides authority, and deliberately points,—not to the past for knowledge and understanding, but—to the present, whose results have not yet come, and to the future, of which we know nothing.

To the illusions of this self-confidence the young are particularly exposed, for in them “the forward delusive faculty” of imagination is strong, their conceptions are vivid, and they have not lived long enough in the world to see how easily the glittering frost-work of the fancy disappears as the day of life advances. Experience is a stern teacher. It never disputes with us, but the course of things keeps its unrelenting way, and proves to us that however well founded we may have thought our expectations, they were false; that however clear to us the grounds of them may have appeared, we have somehow erred concerning them, or reasoned from them unskilfully. Well would it be if, in this respect, the young would be persuaded to cultivate a sober-mind; if they would learn to think modestly of themselves and their attainments,

and to listen to the opinions of those to whom age has imparted wisdom no otherwise to be attained. It is a strange mistake in the young to suppose that their hopes can be matters of envy to the old. There are indeed among the old those who have learned nothing by experience, and in whom the follies of youth flourish amid the decays of age; but the proper feeling of age is kindly to the young, and it is made garrulous to the very end that it may impart its experience. As you who are younger are advancing to take possession of the world and its affairs, we who are older are receding, and as we go down to the grave, we would not leave the things which we have cared for in feeble or unskilful hands. Especially are we solicitous for your reputation and success, when, from the relation in which we stand, you can attain no success which is not our success, gain no honor in which we shall not be sharers.

If you take a sober view of your prospects and duties in life, and make a sober estimate of your powers, you will not be likely to waste your efforts in fruitless enterprises, nor to suffer the discouragement of disappointed purposes and plans. And if, laying aside the arrogant assumption of self-sufficiency, you should accustom yourselves to yield a proper deference to those who have a claim thereto, it might save you from the fall and destruction which not unfrequently follows a proud and haughty spirit.

I have spoken of this unseemly self-confidence in its general features. If time would serve me, I

should speak of it more particularly, in its bearings upon the development of religious character; but, as it is, shall content myself with a mere reference to a significant remark of St. Paul to Timothy. Speaking of the qualifications of those to be ordained, "Not a novice," said he, "lest being lifted up with pride, he fall into the condemnation of the Devil."

III. I pass now to the third form of SOBER-MINDEDNESS, as opposed to that folly and levity of spirit, which takes no serious thought of the future. It would seem scarcely credible, considering the forecast to which man's nature inclines him, that any one should be able to live contentedly without asking himself how his present position and actions may influence his future condition, and whither the stream of time, flowing so swiftly though noiselessly, may be bearing him on. But so it is. There are many who rejoice in the gaieties and indulgences of the present as though there were nothing else to be hoped or feared. It is surely folly to be thus thoughtless, for not only is there a future, full of hope or full of fear to every mortal man; but the seeds of the future are sown in the present, and this very hour may determine the harvest of never-ending ages. It is worse than levity of spirit, for one who has important concerns to take care of, to be idly busying himself with every trifle that meets him in his course, and making himself a trifler and a companion of triflers. And it is worse than folly, it is madness, for one to expose himself through

this neglect and trifling, to disappointment and ruin in every shape, and under all imaginable horrors. And yet nothing is more common. The morning of life is the appointed season of preparation for maturer years, and as we then sow we shall afterward reap. Providence never changes its settled order of cause and effect, to avert from us the dangers or the losses incurred by our inconsiderate folly, but suffers a useless and dishonorable manhood to follow a reckless and dishonorable youth. And yet how few think soberly of the bearing of their youth upon their age, and diligently form those habits and apply themselves to those attainments in early life, which will adorn and render happy their maturer life. How few who are not turned aside, from that which they know to be their proper course of preparation for the business of life, by their humors and their caprices or their perverseness, if not by the violence of unrestrained passion.

But further, this life is the preparation for another, and we have the plainest assurance that here, in this brief and rapidly escaping allotment of time, we fix inevitably, whether we heed it or not, our destiny for happiness or misery, unalterable and eternal. And yet how few are looking forward with sober minds to this great issue of their being; how few are asking in seriousness of spirit, how they may most surely attain this future glory, how avoid this future wretchedness. How few are seeking, as the first great object of their lives, the Kingdom of Heaven; how few, daily and

sedulously, watching against the temptations to sin which beset them ; how few, striving earnestly to subdue their evil tempers and the lusts of the flesh ; how few, setting their affections on things above, watching unto prayer, and preparing for communing with God in Heaven by devoutly seeking communion with Him in this their pilgrimage? Alas! looking over the face of the world, one would scarce suspect that there was a Heaven and a Hell beyond.

The exhortation to be SOBER-MINDED, in this sense also, is addressed with peculiar propriety and force to young men. They are more subject to be led captive by the present and the superficial. They have had no training in the school of experience and disappointment. The vivacity of their emotions renders the fair show of the gay world around them still more fair, and they easily yield to the temptations to forget the remote, though more substantial. They need therefore, line upon line, and precept upon precept, and happy are they if sober-minded enough to give heed to friendly admonition.

It comes to youth, also, with a double aim and a double force. They have their condition to determine in this life, and in that which is to come. *Both* hang in a measure upon their youthful decision. If they are wise for Eternity they are wise for Time, for he who seeks first the Kingdom of Heaven has the best promise of the life that now is. If they are false to their true interests in this world, they are also to those of the next. There rests up-

on the head of every young person, a responsibility greater than can be conceived, and yet unavoidable. He is responsible for his happiness and well-being, and that of—he knows not how many—others in this world, and responsible for his eternal salvation in the world to come. There is a measure of this responsibility resting upon others also, upon his parents, his guardians, his teachers. But after all, it rests upon himself, and *must* rest upon himself, to determine how those momentous concerns shall issue. They may counsel, and admonish, and correct; but his will, swayed as it is liable to be by temptation, and maddened by passion, and obstinate through pride, must decide the question of happiness or misery, of honor or dishonor, of everlasting reward or everlasting punishment.

With most affectionate earnestness, then, do I exhort you to be SOBER-MINDED; to look upon and to judge of things, according to their true value; not to permit yourselves to be led away by the madness of passion, nor the delusions of self-flattery, nor to be deceived into forgetfulness of the interests of the future by the seductions of the present.

ADDRESSED TO THE GRADUATING CLASS.—You especially who are soon to be crowned with Academic laurels, and to leave our guidance and guardianship, would I urge to enter upon the world which lies before you with all sobriety of mind, with serious purposes, and a religious regard for your weighty responsibilities. Our warmest wishes and

most fervent prayers will accompany you. You enter with a fair prospect upon the broader theatre of life. May God give you grace so to discharge its duties that when your work is done on earth, it may be well done; and that you may leave it with a well-grounded hope of entering into rest.

SERMON III.

PIETY AND MORALITY INSEPARABLE.

MATT. xxii. 39. "AND THE SECOND IS LIKE UNTO IT."

THESE words are repeated so often in our Service, that the connection in which they stand in the sacred text, will readily recur to you. "Which is the great commandment in the Law?" inquired one of the expounders of the Jewish Law, of our blessed Saviour. "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind," He replied. "This is the first and great commandment, *and the second is like unto it*, thou shalt love thy neighbour as thyself."

There is in man, corrupt as he is, a truth-telling Conscience, and, however he may resist its impulses to the discharge of his duty, he can rarely resist the conviction that he has a duty to perform, or disguise from himself the greatness of his obligation. The corrupt heart however is deceitful, and expert in the subtleties of an evasive casuistry. The question of the Jewish Lawyer, which I have just repeated, was grounded on one of those subtle evasions of duty for which the teachers of the Synagogue, in the time of our Saviour, were so remarkable; and by which they contrived to maintain a venerable profession of religious character,

and at the same time to secure a plenary indulgence for their conduct in their intercourse with men. Who could deny their conscientious strictness, when he saw them tithing "mint, anise and cummin," that they might be sure not to defraud the temple and its service and its ministers of their due; or their fervid piety, when he witnessed their unstinted devotions in the synagogues and at the corners of the streets? And if they "neglected justice, and judgment and mercy" in their intercourse with men, they doubtless contrived to do it as unrighteous men in all ages do, under such pretexts of personal right, and the apparent cover of law and the sanction of custom, that even they who suffered wrong scarcely knew how to convict them, while the corrupt and partial judgment of the public accustomed to such things, yielded them an easy acquittal.

"Which is the great commandment of the Law?" These conscientious professors of the religion of Moses, would fain know wherein consisted the essence of religion, what was the great fundamental principle of piety, and then contrive so to observe and cherish *that*, as to be able to flatter themselves that they were at heart right, though daily and hourly violating the plainest principles of duty. They would fain find out some one Commandment, in itself so perfect an epitome of religious duty, that, in the keeping of it, all others might seem to be included, and that they might enjoy the religious liberty of feeling themselves, as to other claims, at ease; or, they would know, if possible, some one

“good thing” of so eminent a character that the doing of it should entitle them to “eternal life,” despite all other deficiencies. Such, in the mouth of these Jewish casuists, was the spirit of the question:—What was that of the answer? Christ enjoined no single precept. He named no one “great commandment of the Law;” set forth no one “good thing” as linked inseparably to “eternal life.” He did not bid the enquirer love God, and leave him to make his own inferences as to his duty to Man. Nor did He command him on the other hand *to love his neighbour* and thus implicitly sink the other great branch of human duty. He knew to whom He spake; knew not only the perverse and perhaps captious purpose of the enquirer, but the precise perversion which might be made of His reply, had He named but one duty, however important and fundamental. His answer was a brief but perfect summary of the moral Law. “Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great command,”—the principle and fountain of human duty; but He does not stop here, nay, He tells them, paradoxical as it may seem, that this first and great command has an equal, “The second is like unto it,” equally imperative, of equal obligation, subject to no relaxation of its claims on the ground of obedience to the first.

There is in the general spirit of this reply something to be deeply considered. It sanctions none of those distinctions between the great points of

religious duty, which men have been so much inclined to make, from the days of the Jewish Doctors to our own. It does not gratify the spirit of corrupt compromise or of party, by telling us that religion consists in this or in that, that this or that is the great or the essential point in the Gospel. It intimates no exceptions in favor of any sin. It gives no exclusive dignity and importance to any duty. It does not encourage us to think that any zealous profession, any degree of scrupulous orthodoxy, any confidence in our own good estate or the favor of God, any length and fervency of prayers, or any reputation for piety among men, will at all avail us, if we neglect the duty of loving our neighbour as ourselves. Nor, on the other hand, that any scrupulous honesty in our dealings with men, any abstinence from injuries to their persons or their reputations, any active benevolence, will suffice without entire and hearty love to God.

The spirit of our Saviour's teaching has so pervaded His followers that few would in terms allow that true piety can exist without morality, or true morality be sustained in perfect purity and disinterestedness, without piety. No matter what varieties may exist in their Creeds. No matter what contradictions to this admission might appear in their systematic deductions, or what, if fairly carried out, might be the consequences of their theories, all would in terms admit the necessity of that union which Christianity has first proclaimed between piety and morality—between our duty to God and our duty to our Neighbour.

Yet, in practice, nothing is more common than to see men deluding themselves and endeavouring to delude others, by an ostentation of an earnest and fervent love to God and zeal for His service, who are notoriously deficient in their duty to their neighbour: And on the other hand, men, against the rigid correctness of whose dealings with their fellow-men, scandal itself can find almost no word to utter, but in the actions of whose heart and soul and mind as exhibited in their daily conduct, no trace can be discovered of the love of God; in whose life appears no devotion, in whose sentiments no faith. The truth is, that although true love to God necessarily begets love to Man, and a high and sacred and disinterested love to Man flows only from the highest principle of Religious Charity, there may be superstition where there is little or no piety; there may be a sort of religious fear, where there is no love; and there may be also a fictitious love to God, the creature of fancy or self-flattery, so well counterfeiting the true as to pass current for it. And so, on the other hand, there may be an honesty, springing from policy, or from an enlightened prudence, which tells its possessor that there is nothing gained and much risked by knavery; or a spirit of fair and even liberal dealing resulting from a kindly nature and a freedom from sordid avarice, which will be sufficient in the ordinary intercourse of men and the absence of urgent temptations, to prevent aggressions, and even to excite remarks and commendations. But, I repeat it, such love to God, as He requires, and such as our Saviour enjoins in

that which He pronounces to be the first and great commandment, cannot exist without producing that equal and disinterested love to Man, which is set forth by Him as of equal obligation. And again, this equal and disinterested love to our fellow-men, pursuing their happiness not only when convenient to us, but through difficulties and dangers and hardships without acknowledgment and without requital, has never so far as I know, been found unallied with, and unsustained by, Religious Faith and Charity.

He who loves the common Father and Benefactor of all men—Whose goodness shines in every work of His hands, Whose rich blessings are thronging every hour of our lives, and Who sends His rain upon the just and the unjust,—either loves Him from some selfish view, and so loves Him not in truth and sincerity, or his love will be expansive like His, and he will love him whom God loves, his brother of the great family of man, his neighbour whether near or remote. The love of Him, Who is Love, springs from a benevolence like His own in kind, and the argument of the Apostle will forever stand unrefuted,—“If a man loveth not his brother whom he hath seen, how can he love God, Whom he hath not seen.” And whatever may be his emotions, however great his raptures in his communings with his Maker, he is certainly under some illusion, if he habitually violates the second of the two great branches of human duty, and loves not his neighbour with a true and hearty love.

And how, on the other hand, can the love of one's neighbour be sustained under some of the trials to which it is subjected in the changes and chances of this world, if it be not by love to the common Father and Author of all things, Who never changes. We are depraved, though possessing a heavenly nature. However elevated our principles, we are yet subject to many infirmities, and carry about us evil passions, which though subjected, are prompt on every occasion to rise in rebellion against the voice of conscience. Though endued with reason, and moving over all this world as the representative of its Maker, and the sole bearer of His image, we have no absolute security, that our judgment shall not be warped by prejudice or passion, that we shall always see clearly the way of duty, and that it will not sometimes, to the mere intellect, seem right to hate rather than to love. And what shall sustain one in his love to his fellow-men, when he finds his love unrequited—nay scorned and ridiculed; when he gets hatred for his love, and all manner of ill offices for his good will; when he finds his best motives misconstrued, and his best purposes represented as full of all wickedness; and when he finds himself persecuted for the very sake of his highest and holiest actions? Where shall he find sympathy, but in the bosom of God? Where shall his love flow out, for those who scorn it, but into the ears of his Maker? How shall it find aliment, but in communion with Him who loves like himself but with an infinitely higher and holier love, and like himself has been rejected? Love

unfailing must be nourished by an unfailing spring, and it is only he who truly loves his Maker, that under all circumstances, and under every trial, will love his neighbour as himself.

Nay to love his neighbour *as himself*, under even the most favorable circumstances, must require one to look upon his neighbour from a higher point of view than himself. He must take his stand where he can look upon his neighbour and himself with an equal eye; that is to say, with Him to whom all men bear equal relation. And how shall he attain this but by a supreme love of God, a love of the whole heart and mind and soul and strength, a love which masters every other passion, and draws them into itself, makes him to love that which God loves, and makes God's will the highest rule of his affections as well as of his actions. From such a starting point, the very Centre of being, his love may reach his neighbour as well as himself; and without neglecting that care of himself which God has entrusted especially to himself, he will be purified from all selfishness, and in the operation of an unfailing and unlimited charity, be prepared for the fulfilling of the whole law.

While the first great duty of man, then, is "to love the LORD his GOD with all his heart, and with all his soul and with all his mind," to nourish it by all the means of prayer and praise and thanksgiving; by devout meditation, by a constant recollection of His mercies and reference to Him in all his actions; his next and equal duty and one which flows from it and it alone, with unfailing certainty,

is to love his neighbour as himself. Love is an expansive principle—it cannot live shut up in the narrow enclosure of one's own bosom. It loves the free air, and room to stretch abroad its arms, and to scatter its fragrance. It is an active principle, and must have objects; not only upon which to expend itself in feeling but in working. Hence, then, while God is its living fountain and the centre to which it always tends, it requires other objects for its perfect development. God we may love, but we cannot benefit. He needs none of our services. He wants nothing that we can offer. But there is around us, by the ordering of God, His great family exhibiting want enough for our largest charity, suffering which we may alleviate, affliction which we may solace, griefs which may be soothed by our sympathy. Scope is offered for every form in which love can make itself manifest. There is pinching poverty, which demands the contribution of our substance; and he who has it not to give may become another's almoner, who has more of it perhaps than of time or aptness to seek out occasions for its use. And in the infinite variety of ills and vexations and infirmities, which flesh is heir to, there is use for all that love can do in consolation and encouragement; and the kind word, and the kind look, and the kind wish, of those who can give no more, may often be of inestimable value. “When saw we Thee an hungered and fed Thee, or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? or

when saw we Thee sick or in prison and came unto Thee?" Such is the astonished appeal which the righteous are represented as making to their Judge at the great day of retribution. He had commended them for their active love and services to Himself, and far from desiring to seem better than they were, they ask Him, like those to whom is attributed a merit of which they are not conscious, "When did we all these things?" And the King shall answer and say unto them, inasmuch as ye did it unto one of the least of these My brethren ye did it unto Me." Services rendered to Man in the spirit of charity are services rendered to God, and, as such, will be accepted in the last day. They are the proper and the ordained manifestation of love to God. They proceed from it as naturally as light from the Sun, or the water which fertilizes the soil, from the overflowing Fountain; and when they cease, it must be that the source has *dried up*, for "Whoso seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth (not the love of his brother, but) the love of God in him." This view of charity to man as the proper development of love to God, pervades the whole Gospel of the Son of God. It is a dispensation of Love, to God as the root, to Man in active benevolence as its proper fruit; and it is a preparation for that life of blessedness in heaven, the very breath of which is love. The exercise of charity is the true discipline of perfection, for as perfect charity keeps the whole law, and therefore fails not in the way

of actual transgression, so also is it in that perfect exercise of it—in which “we love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us—that we become really and truly the children of our Father which is in Heaven, and perfect as He is perfect.”

If such, then, is the relation of love to Man as a necessary development of love to God, we may see further, that obedience to the second great command is necessary to the proof of our obedience to the first. The existence of inward principles can be made manifest only by their development in action. In their repose they disappear even to the eye of consciousness; and one looking at himself, when all his passions are at rest, may fail to recognize his real character, and calling up factitious emotions, fancy himself what he pleases. Though consciousness is a true witness of what passes within us, it is a mere reporter of facts; it does not analyze them, and therefore to a person himself does not furnish so trustworthy a representation of his own character, as the habits and conduct of his daily life. These spring from his inward principles, from these principles as they balance or modify each other, and thus give a result, which it might be difficult otherwise to attain. They come from the real principles, not factitious emotions, which mingle with them and confound his efforts at self-inspection; and thus they perform a practical analysis, separate that which does not belong to him, and give us the true elements of his

inward life. Take the great principles before us as an example. One professes to love God. How shall he satisfy even himself most perfectly, that he loves Him in truth and sincerity? By studying the emotions of his heart, sitting perhaps in solitude, that nothing may disturb the steadiness of his meditations? Alas! who knows not the crowd of emotions, which may rush at once before the eye of consciousness, and how they may be modified by hopes or fears, by present purposes, by selfish partialities, and by the perversions and caprices of the judgment? It is true that emotions, which are clear and energetic, are as visible to the eye of consciousness as anything whatever to the outward eye, and the single-hearted man may be sure that he loves God, because he feels that he loves him. But the single heart is rare. The man who mingles much with the world, and gets himself involved in its business and its cares, and is hurried on by its hopes and its fears, would need more skill in self-inspection than belongs to most, to read his own character in the crowded page of his inward feelings and purposes and desires. He can read it more easily in the daily actions of his life, if he will take them as he finds them, put upon them no selfish glosses, but interpret them just as he would interpret the similar actions of another man. It is indeed hard for one to sever, in his own view, his act from its partial interpretation; but actions have this advantage for the purpose of self-examination over the mere emotions of the heart, that they are fixed, they remain as they

were performed, and are beyond the reach of change. One may ask himself, then, has he *acted* in such a manner as to show a supreme love for his Maker. He has done no great work for God, and perhaps he cannot perceive that his ordinary actions have had any conscious reference to God. What then have they been towards his neighbour? Has his life been a struggle to overreach him, or to do him good? Has it shown that he loves his neighbour as himself; that he tenders his welfare and happiness as his own? Has he given meat to the hungry, and drink to the thirsty, has he kindly entertained the stranger, and gone to the sick and the prisoner with consolation and relief? Has he sacrificed his own ease and his own possessions to promote the good of others, and has he done this expecting nothing again?

It is true, one may do much for others from other reasons than love to God, and therefore there may be much kindness to man without affording any proof of pious dispositions. Love to God must have its peculiar development, in attachment to His Worship, in obedience to His Commandments, and in devotion to His Institutions and Ordinances. But we have seen also that it will develop itself in love to Man, and therefore, although one may do many things which indicate love to his neighbour, without loving God, yet if his life shows a failure in the duty of loving his neighbour, even as himself, it shows also, and most conclusively, that he does not love "the LORD his God, with all his heart, and with

all his mind and with all his strength." Failure in the second command will infallibly convict him of failure in the first.

Whether one love God, however, could never be made a question, if he loved Him with all his heart, and mind and strength. Such a love, characterising and rendering single the whole inward life, could not fail to testify itself unequivocally to the consciousness, and its fruit in the outward life would mark it to the dullest eye. It is because we halt so miserably between duty and transgression, because the service we render to God is so equivocal and so negligent, and the affection we bear to Him so cold, while all our other affections are warm, that we make a long and anxious question, "do we love God, or do we not?" "I would thou wert either cold or hot" is the startling exclamation of the Alpha and the Omega to one of the Seven Churches of Asia. If we were either cold or hot, our position would not need to hang in this uncertainty. If one throws up all pretensions to religious character, he leaves no doubt as to his position, and so if he would on the other hand enter in earnest upon a religious life, it could not be mistaken by himself or others.

It is the same deficiency in the depth and earnestness of religious dispositions, which induces a desire to limit religious obligations. The enquiry, how little service God will accept, never comes from one who really loves His service. Such an one never asks, "Which is the great commandment of the law?" with any other pur

pose, than that of applying himself more strictly to its observance. Love renders no stinted obedience, makes no unauthorized distinctions between the necessary and the unnecessary, but rejoices in every duty, as a means by which it can utter its overflowing heart, and make known its sincerity.

And may God give us all grace so to love Him, not as uncertainly, but with all our heart, and mind and strength and our neighbour as ourselves.

SERMON IV.

PERSONAL RESPONSIBILITY.

PROV. ix. 12. "IF THOU BE WISE, THOU SHALT BE WISE FOR THYSELF* BUT IF THOU SCORNEST, THOU SHALT BEAR IT."

IF a man could see himself and his life unveiled, could see spread out before him his dangers, and his deliverances, his infirmities and his power, his victories and his defeats,—he would be not only, as the Psalmist says, "a wonder unto many" but to *himself*. Nay, if he could get a full view of the greatness of his responsibility; the infinite glory within his reach, and the utter misery and ruin into which he is liable to fall; the power of temptation to mislead him; the necessity of outward helps to his infirmities, and yet the power of his will to overmaster all outward influences whether for good or evil; and the ultimate dependence of all his hopes upon himself, despite his weaknesses and caprices;—he might be so much overwhelmed as to be unfitted for the duties of life. Under the guidance of a kind Providence, we often escape physical dangers without knowing either our peril or our deliverance; and perhaps when the path we ought to pursue is plain, our safety may often lie in not fully knowing our danger. So it is in a measure with our *moral* dangers. They are par-

tially hidden, lest too great apprehension should paralyze us, or our sense of responsibility be so oppressive as to diminish our power to discharge it.

But our inattention to the great concerns of life, carries this security far beyond the designs of Providence. Our moral dangers are partially concealed, we close our eyes upon them entirely. Our duties do not oppress our consciences; we fail to make conscience of them at all. Our responsibilities do not force themselves upon us; they are forgotten and left to be discharged as chance may direct.

It is necessary then that the "voice of wisdom" be frequently urged upon us, to recall us from our obscure and partial and perverted views of duty; and that we be shown the reality and the force of our individual responsibility. And never is this more necessary or appropriate, than when we arrive at some of those stages in the progress of life, at which our course is to be changed, and we are to enter upon new scenes of duty.

It has been a common practice of man ever since the Fall, upon any transgression, to lay the blame of his sin any where, but where it belonged. "The serpent beguiled me, and I did eat," was the apology for the first transgression: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat;" for the second. He is ready enough to take the credit of the *good* that he may do, to believe that his *wisdom* is his own; not remembering that, if he be "*wise* for himself, he must also bear his own *scorning*."

We sometimes hear it said, that man is the creature of circumstances. He is undoubtedly influenced by them; and it may be owing to the circumstances in which they are placed, that those whose capacities and tendencies are much alike, pursue different courses in life, and come to different ends. If we wish to influence the character of a child in its development, we act upon this principle. We remove, as far as possible, temptation to evil. We surround him with good examples. We make it, as far as we can, convenient to him and his happiness to do right. We do not forget the moral influence of kind looks and pleasant sounds and agreeable landscapes. Indeed this constitutes some men's theory of education. They look upon human nature, as a mere passivity as to power, and a mere blank as to character. They believe that it receives all its ideas and impressions from without, and whatever it may become, they refer it all to exterior influences. Its faults they charge to its education, or the misfortune of its position.

But is this a just account of human nature? Is man's character an accident which happens to him from without? Is it a matter over which his choice and determination exercise no control? Does he grow, only as a stone grows, by accretion?

Whatever may be the force of exterior influences in modifying the character of a person, it can never amount to the power of absolute control. It was never designed by Providence to give them, nor to us through them, such power. "He that is

wise, must be wise for himself;" and if he scorn, it will be his alone to bear. Each man is charged with himself; and though we are bidden to mind each the things of others, and are able to aid them in a virtuous life or to tempt them to sin and ruin, and in reference to them we may be placed under a serious accountability,—yet *our accountability can never supplant their own.*

Such a supposition utterly forgets the independent accountability which God has imposed upon all men; it forgets the power of the human will; it forgets that neither virtue nor vice are adventitious, but essential; not occurring from without, but an interior growth. It forgets the common phenomenon, of vice occurring where nothing but lessons of virtue had been taught; and the phenomenon, less common but sometimes occurring, of virtue springing up like a flower of the wilderness, in the midst of moral desolation; nay, it forgets that the first instances of human wickedness occurred in Parádise, where man enjoyed all that was lovely in sight and sound, the intercourse of Angels, and unrestrained converse with his Maker.

Still, however, these external influences have their power, and sometimes a prevailing power. Some of them persuade us to do good, and some of them tempt us to evil. And persuasions to good are far from useless to corroborate the good purposes which may have sprung up in our own minds; while temptations to evil often prevail even against good purposes, which have been feebly conceived and feebly adopted.—With all the

mysterious power which belongs to the human will, and notwithstanding the loftiness of the understanding which gives man a relationship to his Maker, his purposes are feeble, and his reason weak. His mind too often unresolved, is open to the power of temptation, of evil example, of opportunities and facilities to sin. He *becomes* the creature of circumstances, not because he cannot help it, but because he voluntarily yields himself to their influence, and chooses rather to swim with the current than to resist it. There is in us, with the help of God, the power of resisting temptation; but the appetite for sinful indulgences which is also in us, and the opportunity concurring, may easily prove too much for convictions of duty unconfirmed by habits of self-control. Hence the necessity of praying and acting upon the prayer,—“Lead us not into temptation.” And hence, also, the importance of all those influences favorable to virtue and piety, with which we are surrounded by the providence and the grace of God;—the care of parents guarding our infancy; their’s and that of teachers to protect our youth; friends to counsel and sustain us in age; the guardianship of the Church which receives and seals us before we have knowledge to discern good or evil, and acts as the minister of God to recall us from our wanderings, to comfort us in our sorrows, and to nourish us with spiritual food to Eternal Life.

But, as I have already said, the power of none of these amounts to absolute control. The influ-

ence of parents and teachers, of the ministers and means of Grace, of example, of warnings and exhortations, all act upon man as a moral being,—capable of regarding or disregarding them, of receiving or rejecting, and retaining still the power of deciding his actions and character in his own hands. Even that Omnipotent grace of God, without which man is impotent to do right, respects his freedom and never works upon him in the irresistibleness of its might. He is free to resist, if he will, even the Spirit of Grace; that Spirit, whereby alone he is sealed to the day of Redemption.

There is something both mysterious and awful in this power.

It is *mysterious*. Who can analyze it, or rather who can explain it? It admits of no analysis, and cannot be explained. But it is, nevertheless, a real power; for we are conscious of its exercise. We are conscious that we deliberate and resolve; that we feel the force of external inducements, and decide whether we will yield to them or not; and that neither the deliberation of the mind, nor the persuasion of the appetites is the decision. We are conscious that the central power, which constitutes ourselves, can decide with or against the dictates of reason, or of passion; that it can override both argument and motive. What is it? It is that which is preëminently ourselves; that which gives unity to our being; the very centre of our personality. It is a living power. God has made it so; and every hour of our conscious existence

testifies to the fact. Men may have their theories of the Will, as they have of the Divine essence; but they come no nearer to understanding it. And because their theories cannot compass it, they may deny its freedom; but consciousness still testifies to its power, and our moral consciousness to its freedom. It is free or man is not free.

There is something *awful* in this power. It can resist the grace of God, and it is the source of human accountability. Throughout the world of nature God wills and it is done. He has written His will in the heart of man; He has revealed it by Prophets and Apostles, but it is not regarded. Here is a will which can resist God's. It is left by its Creator to determine for itself, whether it will be in submission to His law or not. Not that it can escape responsibility to His laws, for here its responsibility commences. We do not speak of the responsibility of inanimate things to God, or of those animated beings which have not a reasonable will. They obey, for they have no other power. Their law is physical, not moral. If ever they are in a condition not conformed to the ordinary law of their being it is their misfortune not their fault; if they suffer for it, their sufferings are not penal. But this power of man to deliberate, and then to do or not to do according to his own will,—to look in the face of God's laws, to consider them as His laws, to feel that he is under unavoidable obligations to obey them, and then to obey or disobey consciously at his own free choice,—this constitutes his moral accountability. And

though herewith is connected the highest dignity of man's nature, yet how awful this power. Man is accountable. Upon his actions depend everlasting consequences. He is an immortal being. He lives here in a state of probation, he will live hereafter an endless life of retribution in happiness or misery, as the deeds of this life shall determine. And this event depends upon himself. "If he is wise, he is wise for himself; if he scorns, he alone shall bear it." God has given to him an individual will, and his accountability is individual. He is master of himself and is therefore accountable for himself. No one can absolutely control him, therefore no one can bear his guilt.

If man were the creature of circumstances merely, or if the formation of his character and the control of his conduct were wholly in the power of others, then to others, or to circumstances, not to himself, would be attributable the praise or blame of his actions. But it is not so. When a man transgresses the law, and does those things which Conscience tells him are wrong, Conscience also tells him that the guilt is his own. He may have been in unfortunate circumstances, but the act was his. He may have been solicited by others, and for tempting him to sin, they are guilty. That was their act, and for that they are accountable. But for yielding to their solicitations he is guilty, not they. He may argue that but for the temptation he should not have done it. Nevertheless he did it, and though done under the influence of others, the act was free; his will con-

sented, and he cannot escape the condemnation of his conscience nor of truth. Others may be guilty, but their guilt does not remove his. The temptation may have been urgent, but it was his duty to have been upon his guard, and that virtue is feeble which can keep the law only when under no temptation to transgress it.

The judgment of God coincides with that of Conscience; and does not relieve the sinner of his guilt, because of the unfavorable circumstances which surrounded him, or the enticements of others. "The soul that sinneth it shall die." The Holy Scriptures every-where suppose man to be in an unfavorable position for the practice of virtue and obedience to the commands of God. They describe him as a fallen being; the World as lying in wickedness, full of evil examples, full of snares; and that very act of disobedience, "which brought death into the world," as done under the influence of temptation. There is nothing to be complained of in this. If God sets before man a severe duty, he also sets before him an everlasting reward. We sometimes would fain persuade ourselves, that He will not put the loss of everlasting salvation, and the danger of everlasting death, upon the hazard of man's doubtful obedience. But let us look at it in another light, and ask ourselves whether so great prize is not worth a risk, though a great one,—and a struggle, though a hard one. Let us consider, that by man's self-denial, by his conflict with temptations and his victories over sin, he not only wins the prize, but

prepares himself for its enjoyments, and forms that character without which Heaven itself could bring no happiness. It is God's purpose to bestow the rewards of the future not upon virtue and piety simply, but upon *tried* virtue; and if He suffers us not to be tried beyond that which, if faithful, we shall be able to bear, and proffers His grace to assist our infirmities, we may not complain, nay, we may rather rejoice. We may rejoice in our infirmities, that the power of Christ may rest upon us; we may rejoice in our hardest struggles, for the greater the victory, the greater the glory which shall be revealed in us.

Man is too often willing to deceive himself upon this point, and to persuade himself that Heaven is to be had, or the terrors of the future escaped, on easier terms. Nay, so little is he in love with its holy joys, that he would consent to abate from the glory of the reward on condition of a more indulgent trial. But he cannot escape his personal accountability. He knows the right, and his duty to follow it. He knows the wrong, and his duty to avoid it. He may be surrounded with temptations, but he can resist them. Sinners may entice him, but he is under no necessity of consenting. He has it in himself to determine his course. The Grace of God is ready to aid his weakness, and the countenance of good men to sustain his timidity. If he decides against the voice of Conscience, and the commandments of God, what shall free him from guilt? "If wise, he is wise for himself." His act of obedience is his own, and none shall

take from him its fruits. If, on the other hand, "he scorns" the voice of wisdom, and in the madness of his folly chooses the way of death, what shall arrest him in his choice? Whose is the guilt but his, and who but he shall bear the punishment?

It will help our conceptions perhaps, and assist us more fully to apprehend the individuality of man as a personal and accountable agent, if we mark his power of *isolation*. In the changes and chances of life, you are sometimes thrown into the casual society of persons whom you do not know, but whose appearance excites your interest and awakens your curiosity. You may sit by them for hours, but you can hold no communion with them unless they choose. They may have treasures of wisdom locked up within their breasts,—you cannot profit by them without their consent. Their purposes and their plans, their opinions and their feelings, their sorrows and their joys, are completely unknown to you and undiscoverable without their consent. You essay to interest them in some favorite views or projects of your own, but for aught you know, every word you utter may excite prejudice or aversion. You separate, and you know no more of them than of some inhabitant of the Ocean, which emerging from its mysterious depths, comes under your sight for a moment, and then disappears for ever.

Take another case: One whom you know, as men commonly know each other, and whom, connected with you by blood, or placed under your

guidance, you would gladly lead into the way of truth, and form to sentiments and habits of wisdom and piety. You address him,—he hears you, but replies not: You question him,—and he answers briefly and coldly, and perhaps evasively; you cannot induce him to unbosom himself and you feel that you do not know him, that you have established no sympathy with him, that for any influence which you may have, he takes his own way.—Another conceals himself from you by disguises, expressing sentiments which he does not feel.—Another rouses himself to resist your influence, your words fall upon deaf ears, your persuasions upon a stubborn heart.—With another, you have established some sympathetic relationship,—he listens to your suggestions, he yields to your influence, and his character is forming under your guidance; but some sudden caprice, some apprehension, perhaps, that he is sacrificing his independence, siezes him, and the door is shut. He is still near you bodily, but he has withdrawn into himself and you cannot reach him.—Such power has every man, when roused to exert it, to separate himself from the influence of others, or the control of circumstances, to isolate himself, as nothing else in nature can isolate itself from the persons and things around it.

Every man then is individually accountable. “If he be wise, he is wise for himself; if he scorn, he alone must bear it.”

I. He cannot shift off the guilt of his misdeeds upon others, or excuse the neglect of duty by

charging it upon the circumstances in which he has been placed. Others may have *enticed* him, but they did not *force* him to sin. Circumstances may have made the practice of virtue difficult, and opened wide before him and filled with allurements the way of transgression, but the difficulty was not insuperable, and the facility created no necessity. It is God's appointment that through much tribulation we shall enter into his Kingdom, and *the temptations which we would make our apology for transgression are the very methods of our trial.* Let us learn the full force of our responsibility, and have the wisdom to know our position as God's creatures, formed by him for a glorious career and for happiness unspeakable; for a career, however, which is commenced amid trials and temptations to abandon it, and which multitudes do abandon; and for happiness, to be pursued through the rugged way of duty, and which ten-thousand enticements, too often successful, would persuade us to forego. Let us form the habit of acting constantly, and on all occasions on the high though stern rule of duty. It is the only one which can lead to safety or to happiness, in a system of things which is under a *moral* Governor, and ruled by a *moral* Law.

But though upon none others than the soul that sinneth can fall the guilt of its own acts, we are commanded to bear each others burdens, and there are many and weighty responsibilities resting upon men in relation to each other, The parent is under fearful responsibilities for his child, the pastor

for his flock, the teacher for his pupils ; and inasmuch as it falls in the power of every man to help or hinder his friends and neighbors in the way of righteousness, there is a measure of responsibility of one for another running through the whole community. But our responsibility for others extends only to our own duty. We are not answerable for results which depend on another's will. The heart of the pious parent yearns towards his child, and having first brought him to baptism and made his vows to God for him, he labors and prays, as the child's age opens, for his spiritual welfare ; he teaches him the right way, warns him against temptation, and if he incline to evil, entreats him to forsake it that he may live. But after all is done, it may fail ; the vows of baptism may be disregarded, the counsels of the parent scorned, his reproof set at naught, and his entreaties contemned.—But he has delivered his own soul, and none of the guilt of his child's folly and wickedness can rest upon him. And yet so long as he lives, will he weep and pray in sadness for him, ready to encourage any reviving sense of duty, and with open arms to welcome his return. And when he dies, he will weep for him in the bitterness of sorrow, but not of self-reproach. Time will heal a grief that touches not the conscience, and, in the end, the scorner, who thus in the stubbornness and pride of his individuality, separated himself from the guide of his youth, will suffer unshared the whole grief and shame of his wickedness.

No man will be saved by any of his associations or connections in life. He must be "wise for himself." He will not profit by a parent's piety, unless it be the means, by God's blessing, of his own; nay, like the Gospel of the blessed God, and every means and instrument of Grace, if it be not the savor of life unto life, it will prove to him the savor of death. It will be to no purpose that he is made a member of Christ's body, the Church,—to no purpose that he is in the purest Communion of Saints on earth, and surrounded with the highest spiritual privileges,—if he attain not that holiness whereto they minister, and "without which no man shall see the LORD." Salvation is individual—Acquittal at the bar of God is individual. It is every man's self that is saved or lost,—and saved or lost on the ground of his individual character in the sight of his Judge. He cannot so identify himself with others, as to escape personal responsibility before God; and when he stands at the bar of final judgment, with countless multitudes of men around him,—each filled with intensest hopes or racking fears in expectation of his own everlasting doom,—it will be in perfect and awful *isolation to answer for himself*.

2. But, (as I have before intimated) this power of man's will, which is the ground of his individual responsibility, is not the whole of the case. Though he can escape the *absolute control* of others, he needs their aid, and is more or less under their influence. Though circumstances cannot bind him beyond the power of escape, they often do bind

him beyond actual escape. He is weak in the midst of his power, and dependent notwithstanding that measure of independence which God has given him as an accountable agent. He needs all that can be done for him in domestic discipline, to control the waywardness of his childhood, to check his innate corruptions, and to train him up in the way he should go; all that masters can do for him in subjecting his unwilling neck to the yoke of discipline, and training his reluctant powers to useful labor; all that Religion with its awful sanctions, and its ministers and means of Grace can do, to keep him from following the carnal mind, giving himself to the service and reaping the wages of sin.

While then it is man's duty to consider well his responsibility, there can be no greater folly than to boast of his independence. He is independent so far as to secure his complete moral accountability, but not beyond.

Let him not scorn then the ministries and helps to virtue and piety, which God has provided for him. Let him not scorn the restraints of society, the control of authority, the voice of experience, the advice of friends. Above all, let him not scorn those which are formally established to be the Means of Grace, in this sinful world,—the written Word,—the Church,—its Sacraments and its Ministers.

Let him humbly remember that he is of a fallen race. Let him reflect upon the power of sin within him, and consider that the pride of independ-

ence throws him off his guard, and under the power of temptation and of the Adversary of souls; and that so much is the power of his will diminished by the Fall, toward all that is holy, that perfect obedience is possible to him only by the grace of God.

Let him remember too, that his independence does not confer rights, but responsibilities; that it gives him no right to *believe* other than that which is true, or to *do* other than that which is commanded.

Let him remember too, that the power of the will has other limits, arising from the very nature and constitution of man. *We cannot change our characters by a mere volition.* Acts are the objects of the will. It reaches the character through acts, and the power of habits which may be formed by repeated acts. One may "resolve and re-resolve, and die the same." And whatever may be his purposes, this will be the brief summing up of his history, if they are not duly carried out in his life. The power of acts to form habits is always operating upon us for good or for evil. By constantly acting in obedience to conscience and the commands of God, we are forming habits of virtue and piety; by acting in disregard to duty, habits of vice. *Duty* is a stern thing. A violation of it in the smallest matter brings inevitable injury to our souls; and the tendency of *habit* is to overbear even the power of the will, so that whatever may be its original force, its motions towards the good, after a course of wickedness, will be impotent;

and though the will to do the right may be present, how to do it, one may not find.

ADDRESS TO THE GRADUATING CLASS.—To all, who are preparing for the duties of life, the truths, of which I have now briefly spoken, seem to me to be of the last importance, and for this time peculiarly appropriate. Those of you, who are about to leave us, will allow me earnestly and affectionately to press them upon your consideration. You are about to enter upon life under your own guidance. Nothing can be more important to you, at such a moment, than to reflect seriously upon your individual responsibility. Life is a serious thing, to a being of such powers and capacities as man. It is not mere existence and enjoyment. It is not a mere theatre whereon to strive for place and power. It involves duties, and it issues in everlasting punishment or rewards.

There rests upon each one of you a heavy weight of responsibility, which you cannot devolve upon any others; which you cannot escape by following any party, or any multitude; and from which no disguises, no shutting of your own eyes, no attempt to blind others, will ever shield you. You stand before God invested with personality,—and in your personal responsibility for the discharge of your duties to yourselves, to your fellow men, and to Him, will you be pledged.

But my young friends, though I would impress you with a deep sense of your responsibilities, I would not present a discouraging picture of life.

There is a high and difficult duty before you, but there are glorious rewards. The way is rugged, but it leads to Heaven, and the light thereof shines upon it, to those who would walk thereby. We are weak, but we can do all things through Christ, which strengtheneth us.

If we look only upon our duties, our dangers, and our infirmities, and the eternity which lies before us, we may well ask, "who is sufficient for these things?" But when we consider the kind providence of God, which so often in unknown ways, aids our infirmities, and His abundant grace in the Gospel of His Son, we may reply,—“every man is sufficient for them, who girds himself to the work in earnestness of spirit, and in humble reliance on Him, who never fails them that put their trust in Him.”

For the guidance of your future course, then, we commend you to God; and we beseech Him, to make you earnest in the discharge of every duty, and the humble followers of Him, who to all His living members, is wisdom and righteousness and strength. We have watched your course hitherto, with many anxieties, and our prayers follow you through the pilgrimage of life.

And now unto Him, who is able to keep you from falling and to present you faultless before the presence of His glory, with exceeding joy,—to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever :—AMEN.

SERMON V.

THE CHRISTIAN'S VOW AND WARFARE.

HEB. xii. 4. "YE HAVE NOT YET RESISTED UNTO BLOOD, STRIVING AGAINST SIN."

WE are taught, at our very entrance upon the Christian life, that this life is a warfare. When we come to the Font to receive that Sacrament, by which we are incorporated into Christ's body, the Church, we are made solemnly to promise, in person or by our sureties, that we will "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh." And after the solemn words of consecration have been pronounced, the significant sign of the cross is made upon our foreheads, "in token that we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto our life's end."

The word Sacrament signified among the Romans *an oath*, and especially the oath taken by Soldiers upon their entering the military service; and hence it was adopted by Christian writers, "to signify *Baptism* and the *Lord's Supper*, as being

two solemn oaths or engagements into which Christians enter to Christ, the Captain of their faith." We enter then at our Baptism upon a warfare. We become Christ's soldiers, and in a solemn office we take our oath of allegiance and fidelity.

What is the meaning of all this ? Is there reality in it, or is it a mere imposing ceremony ? Are there indeed enemies against which we must contend, and contend earnestly, in the pursuit of our own salvation and our Master's service ? Or is this all mere allegory, figuring to us, in the warmth of Eastern fancy, some sober truth, important indeed, but beginning and ending in our own inward life ?

I. These enemies are named, in the office of Baptism,—the Devil,—the World,—the Flesh.

1. The first of these is often spoken of in Holy Scripture as the great Enemy of man's salvation, and of the kingdom of Christ. Christians are exhorted by St Peter, to "be sober, and vigilant, because their adversary the devil, as a roaring lion, walketh about, seeking whom he may devour;" "He beguiled Eve through his subtilty," as St Paul tells us; and *he* expresses his fear lest his Corinthian converts should be corrupted through the influence of the same false spirit, "from the simplicity that is in Christ." The same Apostle expresses the same anxiety for his Thessalonian disciples. "For this cause," says he, "when I could no longer forbear, I sent to know your faith, lest

by some means, the tempter have tempted you, and our labour be in vain."

Both these great Apostles had learned spiritual wisdom in the school of experience, as well as by the immediate inspiration of God, and they were not ignorant of the devices of Satan.

Peter had met the great Adversary of souls in the weakness of self-confidence, and had fallen, though not beyond the reach of that omnipotent Saviour who suffered him to fall, that he might rise again and learn thereby the salutary lesson of his own weakness.

Paul also had a messenger of Satan to buffet him, and through continual temptation to impatience under his infirmity, he learned to watch and be sober, and to put others on their guard against the wiles of the long practiced adversary of man.

We have many instances of his devices on record for our instruction.

He tempted our first parents, through the desire of higher knowledge;—he tempted David, in a moment of vain-glorious elation at the prosperity of his Kingdom, to number his people, and thereby to offend Him in whom alone was his strength;—he tempted Judas through his sordid cupidity, —Peter through his self confidence, —Ananias through his desire to make a fair shew of Christian zeal in the eyes of the Apostles, while he grudged the cost. The early Christians were in general tempted to swerve from their steadfastness, through their manifold trials and sufferings brought upon them by their Christian profession. From the

hearts of careless hearers the same false spirit is said to "take away the word that is sown in them."

He is called the Deceiver of the "whole world," and is doubtless a perfect master of the strategy of mischief. We know not the secret of his power or the manner of his working, we know not how he can gain access to the minds of men, and we may easily raise questions on these points which we cannot answer; and if we choose to assume that the limit of our knowledge is the limit of all being and all power, we may at once deny, as many have done, the existence of evil Spirits and their influence over weak and sinful men. It is the tendency of the age. Much as our Lord and his Apostles admonish us of the subtilty, the vigilance and the power of our adversary, we overlook it all. We do not see the danger, and we do not fear it. This, doubtless, is one of his own wiles. He hides his snares, that we may the more easily be caught. If we would be safe, however, we must recognize the danger and prepare ourselves for our defence, not by our own wisdom, but by His who has made it known to us. "Put on," says one of His Apostles, "the whole armour of God, that ye may be able to stand *against the wiles of the Devil*; for we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day." No language can more clearly express, not only the real existence, but the

dangerous character, of this enemy. And what is this armour of God? The loins must be girt about with *truth*; the heart defended with a *breast-plate of righteousness*; and the feet shod with the preparation of the *Gospel of peace*. Above all we must take the shield of *faith*,—that hearty and unwavering belief in God, and what he hath taught us, “wherewith we may quench the fiery darts,” the subtle insinuations, the honeyed falsehoods, the specious doubtings, “of the wicked One.” Then there is “the sword of the spirit which is the word of God,” and the persevering prayer, and the watching thereunto. Truly one clad in this armour and accustomed to it, may stand upon his guard against any enemy of his soul, certain that none can harm him however stealthy his approach. He may use it against unseen as well as visible enemies. The weapons of it are not carnal. They are the weapons of a spiritual warfare, and mighty through God.

2. The next enemy is the *World*, I need say but a few words in setting it forth. It is more distinctly in view than that spiritual adversary just spoken of, and if we please, more readily recognized.

Its “poms and vanities” tempt us to forget the work of our salvation. Its pleasures engage our affections and soil our spirits. Its maxims corrupt our principles, and its examples embolden us in transgression. We renounce it in our Baptism, but it has its hold upon our hearts, and the promise is not the whole of the battle. The World

entered into no engagement not to allure us, but we not to follow it. It approaches us through a thousand avenues, and we must be perpetually on our guard. It comes to us with the offer of pleasure, gain and distinction, and we must arm ourselves with the stern habit of self-denial, and unyielding obedience to our higher calling. It is ever present and every day must have its conflict.

Plain however as our duty would seem to be in regard to the World, its pomps, its vanities and its pleasures, our "fleshly wisdom" finds many exceptions, sees no harm in this indulgence, no use in that restriction; and though the duty stands still on the statute-book, and the renunciation on the record, we who call ourselves Christians are found too often to dress as gaily, to be as free and as expensive in our amusements, as narrow in our charities, as sharp and unscrupulous in our bargains, and as eager in the pursuit of honors and distinctions, as the children of disobedience. We have achieved as we flatter ourselves, that which Christ pronounced impossible, the reconciling of the love of the World with the love of the Father, and it remains to see whether the final judgment of God will sanction our casuistry.

3. The third enemy is the *Flesh*. We are beings of a double nature, and "the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other."

The flesh is of the earth, and its desires are earthly. The spirit is of celestial origin and its uncorrupted yearnings are for heavenly things.

Its business is to elevate itself to a formed and matured character of virtue and piety, under the trials and temptations of an earthly residence and a sensual body,—to fit itself for its home in heaven, and so to subdue the body to the rules of an holy life, and to sympathy with its own spiritual hopes and joys,—that when by the final change from natural to spiritual, the body becomes fitted for entering the unseen world as the vehicle of its spiritual tenant, they may rise together to a glorious immortality. It is the destiny of the spirit that, as it resides here in a mortal body, so shall it, in its eternal state, reside in the same rendered immortal; and the issue of their contest here will decide their common condition hereafter.

The body has its appetites and is urgent for their gratification. It is at home and surrounded with all the means of indulgence. The spirit in this world is a stranger in a strange land, and but dimly conscious of its higher being and expectations. By its alliance with the body it has come into sympathy with it, and rejoices in its joys; and in their mutual struggle for the ascendancy, if it be not the conqueror it is the conquered,—its high powers become ministers to the flesh, its lofty hopes are surrendered, it is sordid in its desires, sordid in its aims, sordid in its expectations. The contest has gone against it, and it is lost. It sows to the flesh and of the flesh reaps corruption.

The conflict of the flesh and spirit is one in which there is no rest. The combatants are ever face to face, and the one or the other is ever gain-

ing ground. Never does the spirit yield its rightful power of control even for a moment, never does it suffer the flesh in a forbidden pleasure however slight, but it gives advantage to its adversary; and never on the other hand does it compel the body to yield its gratifications to the obligations of duty, but it gains strength for its future conflicts.

Such, then, are the Enemies with which we are brought into contention, the foes of God and of our own souls, which we are called upon so solemnly to renounce at our entrance upon the Christian life. It is to be remembered that the Church calls us to this solemn renunciation, because she knows, and would teach us to know and to remember, that we are by nature children of wrath, in allegiance to these very enemies of God and Man; and that their strength, in their warfare against our souls, lies in the corruption of our own natures.

II. How far, now, are we called upon to resist these Enemies? What is the point to which we must carry on our warfare with them, and at which we may lay aside our weapons and shake hands? The asking of the question answers it. With such Enemies there can be no limit to the contest but victory. It is not for a point of honor, it is not to shew our courage to others, nor to give ourselves the comfortable assurance that we are men of spirit. It is for life or death. If we prevail, we gain a glorious Crown; if we yield, we become the captives of Satan, and fall into the bondage of Sin and Death.

It is no holiday sport,—the war which these Enemies wage against us. They may choose to cheat us with gaieties, but their aim is the destruction of soul and body in hell, and this end they relentlessly pursue. Every step they take is towards it, and every inch we yield, in any part of the battle, is in the same direction.

And what is the method of their warfare? They seek to induce us to sin against God, to do the things which we ought not to do, and to leave undone the things which we ought to do. They tempt us to indulge in forbidden gratifications, and to make the heart worldly and sensual in its affections. They tempt us to remissness in duty, magnifying every obstacle in the way of its performance; suggesting to us, or encouraging the suggestions of our own hearts, that it is not of such importance as never to be omitted,—and that we can make up for the present omission by greater punctuality at another time,—and that though it is not well to omit it, yet our engagements are pressing, and we cannot attend to it without a sacrifice. How many times do men put their hands in their pockets to give to the cause of God and of charity, and then draw them out empty, because the pittance they would give might cost them the sacrifice of some little gratification; how many times do they neglect the public worship of God, from some slight illness, from uncomfortable weather, or the crowding of some of the last week's business upon the day of rest; little thinking that these are suggestions of the Adversaries of our

souls, and that they are then making a move, and it may be an important one, in the contest of life and death.

They tempt us, through the little vexations of life, and the perverseness of others, to soil our spirits and offend our Master by fretfulness and the outbreaks of temper, and would make us regard the occasion as a full excuse. They tempt us to sin with our tongues against the reputation of others, and would make us think we had done only our duty in speaking against the wicked.

Satan and the carnal mind are always at hand to settle for us our cases of conscience. Whether they will settle them so as to secure our peace with God, or so resolve our doubts and counsel our practice, as to further us in the divine life or in bringing our members into captivity to the will of Christ, judge ye. We may always believe them to be of the counsel, when we find ourselves glossing over an offence, or arguing in favor of an omission of duty; and always at hand when we find a struggle between the will and the sense of duty. And whenever we yield to their temptation, and sin in whatever way, we give them an advantage which will help on to their final victory.

The contest which we have to carry on with the Adversaries of our souls may be a difficult one. "We wrestle not with flesh and blood, but against principalities and powers" says St Paul in reference to one of them; and in reference to another, he utters the exclamation, "O wretched man that I am, who shall deliver me from the body

of this death." It is a difficult contest. It requires vigilance. It requires the denial of our passions and appetites. It requires the subjection of our high thoughts and ambitious designs to the commands of God. It requires the sacrifice of our interest to our duty, and the maintenance of our integrity towards God and Man, at whatever hazard of ease, or possessions, or of life itself.

But however difficult, it is not impracticable. There are none of our enemies whom we may not overcome, by that omnipotent Grace of God, which is promised in measure sufficient for all his servants.

If we resist the Devil he will flee from us. And a habit of self-denial, formed by a consistent obedience to the commands of God, will make it easy to repel the temptations of the World and the Flesh.

The Christian is no where promised by his dying Master an easy victory over his spiritual enemies, nor taught to expect an easy road to Heaven. He is admonished that in the world he shall have tribulation, and is exhorted to be of good cheer, because the Captain of his salvation has overcome the world, and will give him the victory also, if he faithfully follow him and fight manfully under his banner. He is admonished not to think it strange concerning even fiery trials, as though some strange thing had happened unto him, but to rejoice, inasmuch as he is thereby a partaker of Christ's sufferings that when His glory shall be revealed, he also may be glad with exceeding joy. He is encouraged to glory in tribulation, because

“tribulation worketh patience;” and he is told that “blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life;” and in the glorious vision of the Apocalyptic seer, he learns that “they which stand before the throne arrayed in white robes, are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.” He is surrounded by a great crowd of witnesses, of those who “had trials of cruel mockings and scourgings, of bonds and imprisonments, who were stoned, were sawn asunder, were tempted, were slain with the sword, who were tortured not accepting deliverance, that they might obtain a better resurrection;” and he is directed to look to his Lord and Master, and great Exemplar, and “consider how He endured the contradiction of sinners against Himself,” lest he be weary and faint in his mind.

Here then we have the true answer to the question, how far are we to resist sin; and we learn that the phrase “*unto blood*” needs no softening.

The war against sin, as it assails the Christian from without, is one in which there must be no truce, and one never ended but with life. The war against it, as it assails him from within, is one of extermination. The Christian can aim at nothing less than entire freedom from sin, and though he may not expect it so long as he is invested with a mortal body, he must make no compromises.

This subject, my friends, is deeply practical,

and it would be useful to us to meditate much on those heroic disciples of old, who preferred suffering to sin, and death to a stain upon their escutcheon, as the soldiers of Christ. We live in times unlike theirs, but I fear we are more unlike them. From the New Testament one would gather that Christianity is a religion of self-denial, and the life of a Christian one of struggle and endurance; and the crowd of witnesses, "the blessed company of the Apostles" and "the noble army of Martyrs," and all in whom the power of the Gospel has shone out with great lustre, have testified the same. But we look abroad almost in vain to find self-denial among ourselves. Here and there we may detect one who is making sacrifices for Christ, denying himself that he may assist others, and in weariness and painfulness laboring to do the will of God; here and there one who is faithful and patient in the midst of affliction, and working out his salvation with fear and trembling. But in general, Christianity seems to involve no trials, no self-denying, no mortification of the flesh, no watchfulness against temptation, no fasting, no special earnestness of prayer.

It is one of the maxims of our times that God delights to see his creatures happy, and we would fain persuade ourselves that our duty need never conflict with our ease nor our interest; that our charities need never trench upon our convenience, our efforts at subjecting the body upon the free enjoyment of the comforts of life, nor our renunciation of the world upon our free enjoyment of its honors and its good will.

If the testimony of God be true, we must be under some illusion, and it is necessary for us to be more earnest in our piety, more strenuous in our obedience, than such reasonings would suppose. There is meaning in the solemn renunciation of the pomp and vanity of the world, and the sinful desires of the flesh, and we must discover it and act upon it. There is self-denial to be practiced in keeping the commandments of God, notwithstanding that therein is our happiness and our life, and we must cheerfully practice, not seek to avoid it. Christ's "yoke is easy" but it is still a yoke,—"His burden is light" but it is still a burden; and the former is "easy" only to those who have submitted their wills to His will, and the latter "light" to those only who have learned to bear it, and who love Him and His *service* with all their hearts. Human nature is the same now that it has ever been since the Fall. No Age conquers sin and subdues the infirmities of the flesh, for that Age which follows it; and whatever the progress of Civilization and of Society, it only varies the character of the dangers and trials of the Christian life; it does not remove them, nor render watchfulness and self-discipline and the determination to resist sin even unto blood, less necessary. The want of any very palpable dangers, and the habits of an age busy with physical improvements, and rejoicing in its success in multiplying and cheapening the comforts and luxuries of life, are favorable to this reduced tone of Christian obedience; and if God in mercy did not sometimes send us

afflictions and sufferings which we cannot escape, to discipline us to something higher than a fair-weather piety, it is to be feared that much of that religious profession so common and so fair in its own eyes, would in the trial of the great day be found wanting. We need trials to teach us what is in us. We need sharp and severe discipline to bring us to a sober and settled recollection. We need to have our purposes crossed and our plans defeated, to bring down our high thoughts, and make us submit to God, and cheerfully to obey Him, without objecting our wishes or our reasons. The disease of our nature is desperate and requires severe remedies, and God, as a kind Father, does not refrain from giving them because they are bitter.

Let us then learn to take patiently the trials of life, and to consider seriously and earnestly its duties. Its trials will come in the course of God's good providence. Its duties we must seek for. They are every-day matters. They are what we must every day do and refrain from doing, in the way of our own religious improvement, in reference to our fellow-men, in the discharge of the trusts which God may have committed to us, and for the promotion of His glory and of His cause in the world;—and we must remember that obedience, even unto death, if need be, is the way to the crown of life.

SERMON VI.

THE INVISIBLE REALIZED BY FAITH.

HEB. xi. 27. "FOR HE ENDURED AS SEEING HIM WHO IS INVISIBLE."

THE Invisible is one of the titles commonly affixed in the Holy Scripture to the name of God, and by which He is presented to man. He is the "invisible God;"—"the King eternal, immortal and invisible."

It is a term which intimates His spiritual nature, and places Him in contrast with the visible forms of the universe and other objects of idolatrous worship. He is invisible to mortal eyes. He dwelleth in the light which no man can approach unto. No man hath seen Him nor can see.

GOD has, however, sometimes manifested Himself by a visible appearance,—as when He shewed Himself in the burning bush to Moses, when He testified His presence to the camp of Israel by the fiery pillar and the cloud, to the worshippers in the Jewish temple by the Shekinah.

But these visible appearances were not God, although they manifested His presence, and became to the weak in faith and to the dull in spiritual perception, signs of His merciful regard.

Nor is it to these, that the Apostle refers in the text, when he speaks of Moses as "seeing Him Who is invisible." It doubtless strengthened the faith of this "man of God," that he had seen the miracle of the burning bush; and though he may not have needed it as a help to his spiritual discernment of God, as the invisible Maker of all things, the Judge of all men,—he did need it to satisfy his meek spirit, that he was chosen to be the leader of God's people; and if doubt ever assailed him or darkness came over his faith in God, amid his trials and hardships, doubtless the remembrance of the visible glories of the awful Presence came up to strengthen his heart, as he proclaimed the message of the Invisible to the unbelieving Pharaoh, or enforced His worship and obedience to His laws upon the stiff-necked Israelites.

Moses saw the "invisible." He saw something more than the flame, which so marvellously enveloped without consuming the bush, more than the luminous glory which guided the camp of Israel. He saw Him with the eye of his own invisible spirit. He saw Him as the Maker and informing Soul of this wonderful creation; saw Him as the power and the cause, in which all things live and the course of all events moves on; saw Him as the object of all worship and religious fear, as the moral Governor and the final Judge of all men, and as the gracious and merciful God, and present help of those who trust in Him. He saw Him, as we may see Him. For though invisible to mortal

eyes, He may be "spiritually discerned." "The fool may say in his heart there is no God," and the wicked, through the pride of his countenance, may not seek after Him. The man of fleshly wisdom may profess that he cannot see Him,—and He may be hidden from him who looks only at things visible, and satisfies himself with the pleasures and possessions of the present world. We have a fearful capacity of seeing or not seeing God as we may choose, and it involves a fearful responsibility. Though we live and move and have our being in Him,—though He be not far from every one of us,—nay though He be nearer to us than any other being, the very life of our life, and strength of our strength,—we may pass on through life forgetful of His presence, and that there is any thing more real or substantial than the visible things which are cheating us with their illusions. Multitudes do it, nay nothing is more common than this living without God in the world.

But we are not all of the earth, earthy. There is a spirit in man, and if it listen, it may hear the footsteps of the Deity, as He moves in the cool breeze,—if it look, it will see Him. It may feel the sustaining and comforting power of His presence, it may lean upon Him and gather strength; It may fly to Him for succor in the hour of need, for support in trial, for protection in danger, and it will find Him "a very present help." "I have set the LORD always before me," said the holy Psalmist, "He is on my right hand, therefore I shall not fall."

We live, or perhaps I should say are fitted by nature to live, in two states—a state of reflection and a state of sensation. We may make our home in the one or in the other. We may have our life wholly in this world, busy ourselves with no other cares than heaping around us its possessions and its comforts, looking for no other honors and no other satisfactions but such as it can confer, and feeling the obligation of no other duties but such as result from our relations to society and to other men. And thus living we shall incur no censure from the world,—nay, if we are successful, be thought worthy of its commendations though our life would be totally without God, and such as an Atheist might live.

On the other hand, though we cannot get beyond the necessities of our physical condition, till we are emancipated from the bondage of mortality, yet the life we lead in the flesh may be by the faith of God. We may accustom ourselves to “set God always before us,” to refer to Him in every act of our life, to measure our conduct not by our own wishes or the opinions of the world but by His will, to seek the praise which comes from Him, the wealth not of this world but of another and better, and the happiness not of physical enjoyment, but of communing with Him.

Would such a life be less real than the other? Not unless God is less real than the visible and material world, not unless the soul is less real than the body. It was such a life that Moses lived. Introduced as an adopted son into the palace of

Egypt, and blessed with an intellect of wonderful perspicacity and force, what was there within the scope of ambition which he might not have aimed at, what indulgence in which he might not have gratified himself to the full? And if he had made himself Egypt's monarch, impressed his character upon her institutions, and erected a pyramid for his monument, History would have commended the fortunate child of captivity and applauded his sagacity and talent. And had he not gained fame in another way, though it was the last thing he sought for, she would, perhaps, if she had at all preserved his memory, have censured him as a driveller, for refusing "when he came to years, to be called the son of Pharaoh's daughter."

But who of us would so esteem him? Who of us will not admit that he chose the better and the wiser part? What Christian does not look with admiration on the man, who abandoned the pleasures and distinctions of a court to share the reproaches and the fortunes of a captive people? What man does not feel that his kind has been honored in the life of one, who bore the toils but rose above the temptations of power,—the ruler and leader, who forgetting himself and his family, forgetting almost the passions and infirmities of humanity, labored to the end of his weary life, against the discouragements of unreasonable and ungrateful tempers? The secret of the eminent virtue of this great man is given us in the text,—"He endured as seeing Him Who is invisible." He lived by faith, not by sight. He lived that

higher life, which every man may live by the grace of God; and he is an eminent example to shew us that man may live to God while he lives to man, and, in the daily and hourly discharge of duties, the most arduous and exhausting, never forget his obligations to his Maker. Nay, as the trials and labors which befel him were all sustained by a deep sense of his duty to God, and of the Divine presence, they were all acts of faith, and strong motions proceeding from and invigorating the higher life.

I. This higher life then is no *un-reality*. It must have been something of unquestionable power, which operated on the mind of the Jewish Lawgiver, to entice him from everything which in the wisdom of the world is of great price, and to sustain him in forty years banishment in Midian, and forty years of sojourn in the desert, in training a race of bondmen to be the people of God and the depositary of His laws. Was it fanaticism? Calmer reason never dwelt in the bosom of man, than in his. Never was code of laws proclaimed for the government of a people, more complete and better adapted to the times and the people, than that which goes under his name; and the brief summary of the Moral law, which we have received through him, in 3000 years has never been improved. His writings betray no excitement of the imagination, he uses the utmost plainness and directness of speech. His intercourse with the Deity was not in visions and in dreams, and the

Divine message through Him was not covered with mystic symbols nor veiled in mystic language. God said, "with Him I will speak mouth to mouth, even apparently, and not in dark speeches." The revelation made to Moses, was not addressed to his imagination but to his intellect, and in conveying it to men he addresses not their imagination but their understanding, and it is to this day regarded by the learned Jews as the highest, because the clearest, form of revelation. But why need we ask if he was a fanatic or an enthusiast. He did nothing which was not reasonable, men themselves being judges; and no man has received more reverence from his fellow-men. He believed in God, and he obeyed Him. He was accustomed to look to God, and he placed a wiser estimate than men generally do upon the pleasures and honors of the world. He believed in another life, and looked for the recompense of the reward, and was willing to discharge his religious duties in self-denial. He was too much practiced in spiritual discernment, not to see the folly of preferring the treasures of Egypt even to the reproach of Christ, or of choosing the pleasures of sin for a season, though the alternative must be affliction with the people of God. We are all wise enough to see that there was sufficient ground for his choice, and that he was right and prudent in making it, though we may not have wisdom enough to make a similar choice for ourselves. We all believe that there is a reality in that life which man lives to God, and not to sensuality and the world; for we all believe

that there is a soul to be saved everlastingly, and a God to be loved revered and obeyed. And if we turn our thoughts to these great subjects, when we have been miserably cheated by the expectation of worldly good, and found the happiness we coveted to be only sorrow, and the possessions to be mere gilded poverty, leaving the heart unenriched and unsatisfied, we shall perceive that they are not only real, but the only real. Who now would rather have been Pharaoh, than Moses in poverty? The wealth, the pomp, the luxury, which once delighted, have all gone down to the dust, but the honest and faithful doing and endurance of God's will, lives and ever will live before the Eternal throne.

This higher life, this life of the soul, this life which is "hidden with Christ in God," is real. It is full of real satisfaction and joy here, and full of promise hereafter. It has power over the temptations of the world, over sorrow, and over death. It has a vigor which brings it out into higher brilliancy and beauty under trials and sufferings. Nay, the strength which the Christian derives from above is made perfect in weakness, and, with the Apostle, he learns to glory in his infirmities, that the power of Christ may rest upon him.

II. It is *real* then, not only to angels, but to men, and therefore it is *possible* to men.

I need not argue this point. The virtues of Moses, although inspired and sustained by the grace of God, and extraordinary in measure, were

yet the virtues of a man,—perfectly intelligible to us, within the range of our sympathy, and such as we feel that we might practice if we had but his living faith in God.

III. But if *real* and *possible* we may yet deem a life of faith *inexpedient* and *unprofitable*, under the apprehension that if it should flourish to any great extent, it would interfere with the duties which men owe to the world.

But is it so? The life of God in the soul of man, will undoubtedly diminish his love for the world, for its riches and pleasures,—will make him independent, in a measure, of its hopes and its joys. It will remove him in a measure from the sympathy of those whose life is wholly in the world. But will it make him less *useful* or less *practical*? If it induces him to neglect the pleasures of this world, will it the *duties*? Does it not develop itself in a higher and more conscientious regard to duty? Does it not make him more kind, more laborious in doing good, more self-denying, more self-sacrificing? His object here is not pleasure nor ease nor honor. Neither of them therefore can turn him aside, as they turn too many aside, from uninviting duties. The weariness and painfulness, through which the duties of life must sometimes be pursued, only invigorate the inward life; and to the truly spiritual mind, therefore, they give *value* to these duties.

The world is the common arena of all its inhabitants. It is the sphere of the Christian's duties,

as well as of the worldly man's follies. It is here he lives to God, as well as the other to himself. If the one finds trials, the other finds disappointments. It is a discipline to both, to the one—of life, to the other—of death.

The Christian lives to God by keeping His commandments; and a great part of these concern his duties to his fellow-men.

He is to become like God, and that, as our Saviour tells us, by imitating His benevolence,—blessing those that curse him, and doing good to those that hate him, even as He is kind to the evil and unthankful, and sends His rain upon the just and upon the unjust.

The Christian is to overcome the *world*, not by retreating from it, but on proper occasions facing it, and exerting the power of his faith in withstanding its temptations, and resisting its assaults.

He is to overcome *himself*, not himself quiescent only, but active; for in retirement and repose he never meets his whole self. He must learn to be *patient*, not only in solitude, but amidst actual sufferings and reproaches; *full of charity*, not only in his retired thoughts and wishes, but amidst provocations, and when charity seems an undeserved gratuity; and he must learn to be *pure*, not only when out of the way of temptation, but to attain a purity which temptation cannot assail.

The real higher life of the Christian cannot then be intelligently cultivated without profit to the world, and our Saviour truly said to His disciples, that they were “the salt of the earth.” They

are its salt, profitable to it so long, and only so long as they retain their savor. Of what value is *he* to the world, who while he is in it does no more than study his own comfort and provide for his own wants? He may leave it without being missed. He has filled up a gap, which any common earth may fill.

From the Christian the world expects more. It expects that, touched with the benevolence of Him Who has imparted to him His own Spirit, he will seek the good of others as a cherished end of living, and look for his own wealth and happiness in the wealth and happiness of others. The Christian's is a public soul. His life is in God, a life of faith. Present and sensual pleasures are little to him. Possessions which cannot extend into the eternity, to which his eye is directed, are little to him. His work in time is work for eternity, and he counts it most profitable that his works be such, as will turn to his account in the great day of retribution.

The great Lawgiver, whose example is before us, was not rendered a useless man to his generation by the assiduity with which he cultivated the life of God. His life was one of extreme labor and care, one which gave exercise to all his meekness and all his faith. Had he forgotten God, he would have lost all heart, and given up the hope of profiting the stiffnecked and rebellious multitudes, who surrounded him with their clamors and even their repinings. "He endured as seeing Him, who is invisible." He labored for the good of his

people, in spite of themselves ; for God was before him, and His promises lived in his inmost heart. His spiritual mind saved him from being governed by those lower maxims of the world, which excuse men from thankless labors, and would leave those who know not their misery out of the pale of sympathy and aid. Like his Father in Heaven he was willing to labor "for the evil and the unthankful."

No greater mistake can be made than to say that a spiritual mind unfits a man for living in the present world. They who possess it are in very deed the salt of the earth, standing between it and corruption.

I have spoken of this living in the sight of God, of the life of God in the soul, and of the life of Faith, as the same thing. The words of my text present Moses' vision of God, and its effects as one of those illustrations of *faith*, by which the Apostle sets forth this eminent Christian virtue as "the substance of things hoped for, and the evidence of things not seen." "By *faith* he forsook Egypt, not fearing the wrath of the King, for *he endured as seeing Him who is invisible.*" In these examples of faith you may study its nature. You see it, not as a single spasmodic act, but *a life* ; not as a substitute for works, but the living principle from which they cannot fail to flow ; not as an unwarranted presumption, touching one's own spiritual condition, but a clear vision of God, and of the reality of the invisible world, fixed in the heart, and become the governing principle of the inward and thence of the outward life.

Christianity in the life of man can start from no other point. The Christian must live by faith, not by sight. It is by faith he overcomes the world,—by faith, he works righteousness,—by faith he obtains promises,—and out of weakness is made strong.

But so it is with every future or distant object. We believe in it, or we do not pursue it; and the Christian must live by faith, because the realities which he pursues and for which he lives are not visible, or not present.

We are led by the very constitution of our nature to believe in God; and we cannot be speculative Atheists, but by the perversion of our understandings.

We may easily however be practical Atheists, and in our lives deny Him, if not with our lips. The corruption of our nature turns us away from Him, and the world takes His place in our hearts.

It is necessary for us, then, by pains and diligence, to cultivate *THE LIFE OF FAITH*. And we must do this in the use of the special means of Grace, in which God meets us and imparts to us the blessings of His Covenant; and by living and acting upon our belief in God and in the realities of the invisible world in every thing we do; strengthening this principle by exercise, and making it by constant use the fixed habits of our souls.

Every act done from the consideration of God's presence, and in obedience to Him, is an act of faith, and tends to form the religious habits or walking by faith and not by sight. Live then,

every day you live, "as firmly believing you can say nothing but God hears it, can do nothing but God sees it, and that you shall one day receive according to that you now do, whether it be good or evil." Live every day you live, in the full belief, that whatever befalls you is ordered by Infinite wisdom and goodness. Live, believing that in all your trials and afflictions, God, although He may have appointed them, looks down upon you with a Father's eye; and that they will if faithfully endured, work out for you an eternal weight of glory. Live in the full and active belief, that there is in God present help in every trouble, present strength for all your infirmities. Set Him always before you till you feel His presence to be a reality, and find your faith so growing into the evidence and very substance of things not seen, that temptation can no more lead you into transgression of His commands, than if you were surrounded by His visible glory; and the riches and honors of the world can no more turn you aside from choosing God for your portion, than if Heaven and its crowns and its shining throngs were in full view before you.

SERMON VI.

OPINIONS NO EXCUSE FOR ACTIONS.

PROV. xxiii. 7. "FOR AS HE THINKETH IN HIS HEART, SO IS HE."

It is not uncommon for persons to think to justify their conduct by their opinions, as if there could be no wrong when there is no violation of their own judgments. Now couple this with another notion, which is not unfrequently held, that a person is not responsible for his opinions, and you have a very convenient shelter for all manner of wickedness. For if one can *persuade himself* that a course which he may wish to pursue, *is right*, or *not wrong*, he may just pursue it and hold himself innocent before God and man.

I have heard this monstrous notion defended by an appeal to Scripture, "As he thinketh in his heart so is he." It is by a strange interpretation that this passage is quoted in defence of this notion, but it is so quoted and that with great confidence. "As he thinketh in his heart, so is he." The obvious meaning is, as a man's thoughts are so is he himself; if his thoughts and his purposes are wicked, he is wicked, if right, he is right. It does not say, as he thinks so he may do,—or, he is right because he *thinks* he is right. No such

folly is to be found in the word of God. It never justifies the sinner because he justifies himself, nor makes the fluctuating opinions of men the ultimate judges of human conduct. Opinions which are generally not so much the result of careful consideration, as of prejudice, which come more frequently from the passions of men than from their reasons, and are shaped more in reference to their wishes than their obligations. There is a right and a wrong in action independent of our opinions, and our opinions are wrong if they are not conformed to this standard; and our actions will be wrong, whatever we may happen or may choose to think.

Most persons are very careless in the formation of their opinions. They take them from others upon trust, without examination. They take them from the companions with whom they associate. They receive them from some plausible declaimer. They embrace them because they inculcate an easy morality, and seem to justify them in following out their wishes and desires. They hold them, because they chime in with their other notions, or are in harmony with the doctrines and views of the party to which they belong. They are taken upon the strength of that sort of plausibility, which an ingenious statement can easily give to the foulest error, and that which comes from apparent harmony with our wishes or previous conceits.

Nothing is more common than the remark that such an one thinks so, because he wishes to think

so, or because it is his interest to think so; and you seldom see a man who is in any evil or wicked habit, but he holds opinions which tend to justify it. He is led into wickedness by his evil passions and by temptations; and not having the moral force to govern himself by a strict and honest rule, he persuades himself that he is not far from right. He judges partially in his own case. He does not study to see things as they are, but to make them appear as he would have them. He deals dishonestly with his Conscience, and uses his Reason as a criminal employs his lawyer, to defend him at all events. And as one may sometimes, by a perverse ingenuity, make wrong seem right to another, so may a man play this game with himself,—for every man is in one respect *two*. He has a *conscience*, which persuades him to the right, and *passions* which urge him to the wrong. He finds in himself a contest, and sometimes the right, and sometimes the wrong, prevails, as conscience or passion gains the victory. A man may gain a victory over himself. He does so, when he conquers his passions and brings himself into subjection to reason. He does so in another and a worse sense, when he subjects himself to the dominion of passion, and reduces himself to the miserable servitude of sin and Satan. A man also may deceive himself. He does so, when he is led by the uneasy desire of gain into some wild speculation, which his better judgment would have condemned, but which he has persuaded himself, by partial views, to be full of the promise of wealth. He

does so, when, under the influence of temptation, he revolves a subject till he can see it in some shape agreeable to his wishes, catches at the plausible suggestion, and makes out a justification of the sin he desires to commit.

This is no uncommon case. A boy is ambitious to indulge himself in some of the vices and follies which he sees men guilty of, and although taught to consider them wrong from childhood, and feeling himself checked in his wishes constantly by his conscience, yet no sooner does he hear some plausible justification, than he seizes it and throws himself into the indulgence, with an assurance that if called to account he has something to say in his defence. He does not examine the plausible suggestion, to ascertain whether it be really valid or not. He fears to do that, lest it prove to be nothing. His wish is to be deceived, that, under the deception, he may follow his humor. The deception comes and he embraces it. He is reminded of its hollowness but he *will* not believe it. He shuts his eyes to conviction, and is determined to remain in the error which flatters his wishes.

I might refer you to the arguments which are used to defend the practice of duelling; or to protect idleness in the neglect of the means of improvement and distinction; or those which are current among the licentious, or the dishonest. All have their force in the depraved will. Wishes are the parents of many thoughts and many arguments. There are abundance of what are called in scripture "refuges of lies," which men build

up for shelter against the rebukes of others and the shafts of conscience, which may abide, so long as the power of self-delusion lasts, but which will disappear and leave the soul in all its nakedness, when the judgments of God, in this world or another, shall sweep them away, and Conscience shall be restored to its power and armed with its scourge.

A little experience of human nature is sufficient to satisfy us, that the opinions of men are influenced and often controlled, by prejudice, by passion, by party zeal, by private interest; that we are influenced by causes within our power, and that we govern our opinions by our wills; having the power to open or close our eyes to evidence, to choose when to give and when to refuse attention to arguments; and again that by often repeating a position and making it familiar to our understandings, we may make that which we saw at first to be false, appear at length to be reasonable. I have more than once heard it said of a person, that by often repeating a lie, he had himself come to believe it.

Whence then has it been held by so many, and been indeed a favorite position with some, that men are not accountable for their opinions?

It has come doubtless from a desire to escape accountability, and obtain a charter for self-will.

But the ground of defence of this position, is found in partial views of human nature, in that narrow philosophy, which finds the whole of human nature in one small theory, and that perhaps a mechanical one.

A man's opinions, say they, are the result of his reasonings, conclusions from premises. They have nothing to do with his will. If the premises lead to certain conclusions, it is not at the choice of his will to accept them or not, or to choose between them and others which may be more agreeable.

It is very true that when premises are accurately stated, they must lead to a definite conclusion. But is this the whole account of human nature in its actual condition, and in reference to the formation of human opinions? Whence is it, since one man cannot draw one conclusion and another the contrary from the same premises, that human opinions are so multitudinous, and so contradictory?

The truth is, that exact and explicit argumentation, requires more care and pains than most men are inclined to take, more love of truth than most men possess, to induce them to make the sacrifices of ease and favorite prepossessions, which are necessary to attain it.

There may be great carelessness and consequently great errors in accepting premises, and then the more logically conclusions are drawn the more certain are they to be false. Here is room for error of the largest scope. Prejudice or passion or party or anything may give us premises, and then truth has no security in mere logic.

But one may say, a person must reason from such premises as he has, and if he has not sound ones to reason from, it is his misfortune, not his fault.

Nothing can be more groundless as a general excuse for the errors of men. A person *may* be possessed of false notions, without any fault on his own part. But as a general matter, the sources of our opinions are very much determined by our voluntary choice. We may associate with the wise and good, or with the depraved and the ignorant. We may apply ourselves to the reading of books that are virtuous in tendency and designed to instruct us, or those which are intended to make themselves acceptable by flattering our prejudices, and exciting our passions, and furnishing us with excuses for our follies and frailties. We may, in places of public instruction, put ourselves within the hearing of unpalatable truth, or of agreeable error. We may make conscience and a sense of duty our guide in these matters, or passion and a love of indulgence.

I have said, "there is a right and a wrong in actions," and this I take to be undeniable. This right and wrong is also independent of our opinions,—i. e. our opinion cannot make right and wrong. Things are right whether we approve of them or not. They are wrong, whether we censure them or not. The rule of right and wrong is that by which we are to govern our conduct. It is the most important of all rules; obedience to it brings after it the greatest of blessings, the violation of it the greatest misery.

There is absurdity in the very thought, that the rule, by which our conduct is to be judged and governed, is one for ourselves to *make*. It may be

left for us to *ascertain*, as to many of the human race it is in a great measure; or it may be made known to us with greater or less clearness, and some pains may be necessary on our part under the most favorable circumstances, entirely to satisfy our minds in regard to it in all particulars. But the rule is to be *found*, not *made*. We are to accommodate ourselves to it, not it to ourselves.

Now, is it possible that in any of the great lines of human duty, there should be an earnest and honest desire to find the right way, which is not able to succeed? There is in all men the same Reason, and the same Conscience. The same World lies before them with its lessons of instruction, and the same Providence is giving them experience. What is argument and proof to one, is equally so to another who is equally intelligent and open to conviction; and there never is a case, there never was a case, in which, under the same circumstances, with the same evidence before them, two men were impelled to opposite conclusions by differences in the original constitution of their minds. Men differ in the reach and vigor of their intellectual capacities, but in its character and quality, if I may so speak, Reason is the same in all. What one sees by intuition to be true, another cannot see to be false. That which is a just logical deduction to one mind is equally so to another; and as to experience, which is a mere induction from observed facts, it cannot differ in men but as they have been more or less exact in observing facts, and their observations have been more or

less extensive. The same facts, well observed and understood, cannot have led to different inductions.

Where then is there room for men to shelter themselves in the commission of wickedness, under their differences of opinion, as if these differences were unavoidable? In the passions of men and in their perverse wills, in their indifference to truth, and their inclination to the errors which will serve to justify them in their evil ways, there is sufficient to account for the multitude of wrong, nay the flagitious opinions, which are found among them, without recurring to any supposed necessity of their erring. And the considerations which I have now suggested, show that the whole tendency of the intellectual constitution of men, unperverted by prejudice or passion, is to their thinking justly, and thinking *alike*. It is by a violation of his conscience that one commences to violate his duty. It is by a perversion of his reason, that he comes to a false opinion. It is by misunderstanding and misrepresenting facts, that his experience teaches him falsehood.

I cannot see, then, but that the prevalence of perverse opinions is in itself a proof of moral depravity. I know that in the weakness of man there is room for error,—that there are mistakes into which the most honest mind may fall. But men err through weakness of their understandings, when, as is too frequently the case, they presumptuously essay to pry into matters which are beyond their reach, and the mistakes of the

honest often grow out of that moral corruption of human nature, which gives to passion too much power over the judgment even of the best men, and is the ground of prejudices which often obscure the reason of the wisest. The mass of human errors is the direct result of human wickedness. Vast numbers of them are voluntary, and are as completely the subject of accountability, as human vices.

And why should we not be as much accountable for our opinions as for our actions, in so far as they are the products of our wills? They are certainly as important: Nay, one false opinion may make many actions false to the law: One false opinion may involve a whole community in moral delinquency and moral ruin. Shall the voluntary author of the opinion, then, escape the severest judgment?

But I have not yet presented the whole of the case as it stands with us. We have not only the provision of a reason and an understanding, which are constituted essentially alike in all, and put in all into the same relations with the world around us, and to the great truths of morals and of existence; but we have been furnished with supernatural light in the word of God; with a rule, which is so clear in its requirements, that there seems scarce any excuse left in human infirmity for practical error. If any man desires to know his duty, he need make no serious mistake. If his wish is to do the will of God, simply and honestly, he will find very little obscurity in the way of knowing it.

What excuse then remains for the flagitious opinions which too many, in Christian Countries, not only hold but circulate; opinions behind which vice shelters itself, and which are apologies for all manner of wickedness? None,—none in the eye of human reason, none in the mind of God. From the Celestial City are excluded not only “sorcerers, and whoremongers, and murderers and idolaters,” but “whosever loveth and maketh a lie.”

This is an important point for us well to understand,—that so far as our opinions are voluntary, so far as they are influenced by any circumstances over which we have control, we are accountable for them; and no errors of opinion can excuse errors of conduct, unless those errors of opinion are themselves blameless, unless we have been honest and faithful in our endeavors to know the truth, and are honest and faithful in our desire to obey it.

The condition of one, who is so bent upon doing that which he ought not to do, that he is willing to pervert the truth in order to defend himself, who not only breaks the commands of God, but teaches men so, is certainly fearful. In such a condition there are too many. In such any one may find himself, who begins by dealing disingenuously with his conscience, and instead of confessing his sin excuses it.

From such a condition, may God in His great mercy deliver us.

May he deliver us, as we pray in the Litany,

from the deceits of the world, the flesh and the devil:

From false doctrine, and heresy, from hardness of heart, and contempt of His Word and Commandment.

And to Him, Father, Son, and Holy Ghost, be all honor and glory, forever.—*AMEN.*

SERMON VIII.

MAN'S WORK AND GOD'S GRACE.

PHIL. ii. 12, 13. "WORK OUT YOUR OWN SALVATION WITH FEAR AND TREMBLING. FOR IT IS GOD WHICH WORKETH IN YOU BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE."

WE are so familiar with the fact, that whatever good things we may expect or hope for in this world are to be certainly obtained only by labor and pains, that we do not complain that we have them not, if we are conscious that we have not made the requisite effort for their attainment. Nay, we indirectly vindicate the providence of God for not giving them to us, when we explain the reason of our not having them by averring that "We have not tried for them." We are however so partial in our judgments of ourselves, that we sometimes fret for the want of blessings, for which we have not labored. But the judgment of others places the censure in the right place, and tells us we have not deserved them,—and we ourselves form the same judgment of others, under the like circumstances.

By some strange perversion of judgment, however, we expect religious blessings without labor or pains. We expect to become pious and the

children of God, by some off-hand process ; without that constant effort, which we admit to be necessary in other matters. We expect God to give us spiritual blessings,—not in the use of means, not as a reward of our earnest and painful endeavor, not gradually and in their full measure as the result of a long process,—but at once. We seem to imagine that we must begin with being what we are to become, that we are to find religious dispositions in us in some way not dependent upon ourselves, or that we cannot help the want of them, and may as well content ourselves with remaining as we are.

This is a way of judging which we have not learned by the analogy of our natural condition. It springs up in us perhaps as a development of that evil nature and disinclination to God's service, which belongs to us as children of Adam ; and it may be aided by some of those partial theories of religion, which while they may utter a part of the truth neglect the rest, and utter the part they hold in such separation from the whole body of Christian doctrine, that it becomes a centre of error. We may imagine, for instance, that we are not to "work out our salvation" by efforts properly our own, since that would be placing salvation upon the ground of works and not of grace, and doing dishonor to God's mercy.

But while we admit that salvation is all of grace,—that it was God's grace which provided for it in the sacrifice of his Son, in the Revelation of His will, in the appointment of a Ministry, in the

institution of a visible Church, and Worship, and Sacraments, in the operations of the Holy Ghost upon the hearts of men, whereby they are enabled to turn to God and to serve Him,—it is nevertheless true, and an essential part of the truth, that we are “to work out our salvation,”—to work properly,—to work constantly, and with continued effort,—to work as earnestly as if it all depended upon us.

God’s grace is not given us unconditionally. He giveth the Holy Spirit to them that ask Him. It is the importunate prayer, the prayer without ceasing, to which He listens and to which He grants the blessing. He grants forgiveness upon repentance, and works meet for repentance. He blesses the pure in heart—the merciful—the poor in spirit. He requires us to believe, though we may have to struggle with unbelief. He commands us to mortify our members which are upon the earth, to deny ourselves, and all ungodliness, and every worldly lust. What are these but conditions,—what are they but works, to be done by us, and according to the spirit of the text—“Work out your own salvation.”

“Work it out” we must, by efforts to do, that which we are perhaps disinclined to do, that which we perhaps find it difficult and painful to do, that which we would rather not do. We may not be inclined *to pray*, yet we must do it. We may not have a heart *to believe*, yet we must do it. We may find in ourselves a greater disposition to justify ourselves than to *repent*, yet we must re-

pent. We may find it hard to deny ourselves, to refuse to gratify our inclinations, to forsake sin when we are strongly disposed to it, to apply ourselves to our duty, when we are strongly averse to it and every feeling of our heart urges us another way,—yet we must do it, and we must do it as the very condition of salvation. If we would enter in at the straight gate, we must *strive* to do it, being well assured, for we have the plain words of our Saviour for it, that we may *seek* to enter without being able.

And observe, the text is very specific, “work out *your own* salvation.” No one can work it out for us. Even the grace of God will not profit us, if it do not put us upon this duty. It is the grace of God which provides salvation, and all the means and appliances thereto, but it offers it to us on conditions, and it works in us not so as to *save* our labor, but to enable us to labor, and to labor successfully. It may not at first be given to us in such measure, as to make our labor immediately a delightful task, We may have to struggle with a reluctant spirit in the duties of devotion,—with a proud heart in humbling ourselves before God,—with a revengeful temper in the exercise of forgiveness,—with strong passions in self-denial. Are we to stop till the grace of God becomes sufficiently strong in us to enable us to go on our way rejoicing? No! No! The Christian life is a struggle, it is a warfare not only with foes without, but foes within. We have to do our duty in weariness and painfulness, and we grow in grace as in every

blessing, by faithfully using what we have. We must force ourselves to our duty, if need be, and strive for the attainment of a Christian temper, strive to love God and His service, strive to subdue the power of sin.

We can do it by the grace of God. We are told to work out our own Salvation with fear and trembling, for it is God that works in us. He does work in us by the Spirit which He hath given us, and He never works in us more certainly than when we are honestly and earnestly striving against evil passions that are tormenting us with their assaults, and temptations that would hurry us to sin, and unbelief which almost leads us to deny His being. We are not to suppose that the proof of His presence is our conscious comfort. He does not promise us that our labor shall be made easy and delightful. Honest, earnest, faithful labor to do his will, is a better proof that He is with us than mere agreeable emotions, and is the most sure of the reward. He doubtless does give comfort to the weary and heavy laden, to encourage them in their work, but the comfort which *he* has who *does not* work, is undoubtedly the illusion of the devil. Work in the way of God's commandments,—work in subduing the corruptions of our evil nature,—work in doing good in imitation of our divine LORD,—is the condition of our salvation, it is the law of Christian progress.

It is not God's method to *set aside* the laws of Nature by those of Grace. His grace enables us to work according to the laws of nature for subduing the corruptions of nature.

If we have in us wrong tempers and dispositions think you there is no way of remedying them? Can we not by the grace of God bring our religious sense of duty to condemn them, and ourselves for indulging them? Can we not so represent them to ourselves, that we shall, as beings endowed with a moral judgment, desire to reform them? Can we not by the exercise of a free will control their manifestations, and keep them in check? Nay, can we not constrain ourselves to act, as we know we ought to act, in defiance and denial of such tempers and dispositions? And is it not the law of our nature, that thus acting we should gradually effect a change in our tempers and dispositions? Unquestionably: And it is to this end that the law of God commands us to *do*, — and to do perseveringly, many things which we are not inclined to do; and the grace of God works with us, not merely in the way of giving us sensible pleasure but inward strength, and to help our infirmities and to make our labor profitable, against the desperate disease and corruption of our nature.

I know that the fault and corruption of our nature is so great that without the grace of God it will never be corrected; that it needs not only amendment but renewal. I acknowledge that “we have no power to do good works, pleasant and acceptable to God without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.” But the grace of God does not take the work out of our hands. It gives us the good will,

and works with us when we have it. It gives us the will to work, it works with us, not *without us*.

We must work "with fear and trembling." We must work, though we do not see the profit, and may apprehend ourselves even to be growing worse instead of better. Indeed, we shall be very likely to form this opinion, if we are really growing, for as we become more spiritual in our discernment, and know more of ourselves, by experience of the hardness of our hearts, we shall judge ourselves more severely, and may easily suppose we are becoming more and more wicked, when the truth may be that we are gradually gaining the victory over our corruptions, while at the same time we are becoming more conscious of them, and more sensitive to our failures.

Though in "fear in trembling"—we must work. We may well *fear*, when the danger is so great and temptation to remit our labor is so strong; and we may well *tremble*, for the result of a trial, which is a hard one for human infirmity. The danger is, that we shall cease to work for our salvation, under the discouragements which surround us; and under the temptations to unbelief which may assail us, through these very imperfections which the practice of religious duty and the experience of our backwardness reveals to us; and under the apprehension that with all we do we are becoming no better. In the discouragements which are met with in the trials and troubles of *life*, a resolved spirit only works the harder, and determines that, whatever may come, failure shall

not be his fault. So in Religion. Whatever discouragements may be met with, he who is resolved to save his soul above all things, will persevere. He will hold on to his work and his hope of God's blessing. He must do it if he would win the prize. Nay he must do it, or he is guilty of disobedience and unbelief. "Though He slay me," said Job, "yet will I trust in Him." *He* held fast his integrity, by cleaving to God, when he had nothing but his faith to assure him that God had not cast him off. He had no sensible proofs of his favor. Every thing was against him and his soul was in bitterness,—but, as the apostle saith, "we have heard of the patience of Job," "and have seen the end of the Lord."

It may please God to try our faith and patience. It may please Him to permit us to walk in darkness and see no light, but our duty is plain; "Work out your own salvation with fear and trembling." Here is a plain command, and it is accompanied with a plain assurance, "for it is God that worketh in you." If we work, God works with and in us. If we are faithful He will be. If we hold on our way with perseverance, it will bring us to the desired end at last. He that endureth to the end, the same shall be saved.

What right have we, sinners against God, to demand an easy road to Heaven, an easy victory over our corruptions, or that He shall make our duties agreeable as a condition of our performing them, or by a miraculous interposition make His service easy to us, as the condition of our engaging

in it. We hear not only of the patience of Job, but of the patience and faith of the Saints. We are told to take the Prophets as examples of suffering affliction and patience, and the lives of the Apostles, and early Christians, may furnish us abundantly if we want more. They all understood, that Eternal life was the reward of those who, by patient continuance in well doing, *seek* for glory and honor and immortality.

In the parable of the Sower, some seed is said to have fallen on a rock, and some on good ground. Under this figure, we have a vivid representation of the different kinds of hearers. Some are spoken of as hearing the word with joy. Are they the faithful hearers, those who go on to perfection, and bear fruit to God's glory, and reap the fruits of righteousness in eternal life? nay, they are the stony ground hearers, who have no root and in time of temptation fall away. Who then are they that hear the word with profit represented in the Parable by the good ground? They who in an honest and good heart, having heard the word, *keep* it, and bring forth fruit with patience.

I do not say, that in the service of God, though followed amidst difficulties and trials, there is not a holy joy which may brighten the face of care, and cheer the wearied spirit;—Thanks be to God, there is such a reward of the toils by the way.—But I say that in the work of our salvation we are to regard duty rather than comfort, and to value fruit vastly more than feeling.

God tries the patience of His children, that He

may bring them to a higher perfection. Patience teaches them more of their own infirmities and of His grace. It is the school in which they are trained to be good soldiers and to fight manfully the fight of faith.

He tries our patience by external difficulties, or by the experience of our internal weaknesses, but however He may do it, we must press on. We must work out our own salvation, though we are left to do it with fear and trembling. But the fear is merely the fear of our own failure. We need never fear that God will not work in us, until we faithlessly give up the contest.

SERMON IX.

GOD'S TRUTH THE ONLY TRUE LIGHT.

MATT. vi. 23. "IF THE LIGHT THAT IS IN THEE BE DARKNESS, HOW GREAT IS THAT DARKNESS."

THE darkness of which our LORD here speaks is neither blindness nor ignorance. It is the darkness of light, and of a light within. We may be assisted in understanding what it is, by referring to the illustration which our Saviour himself makes use of, — "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." What is the single eye, but a sound one which gives clear and distinct images?—or the evil one, but one which gives them indistinct, blurred, or double, or colored, or some other way false or imperfect.

One who knows himself to be blind may borrow light of him who sees, and not be led by his blindness into error. But one who sees, but sees falsely, and trusts to the guidance of his own vision, is in double darkness. "The light of the body is the eye," if the eye be evil this light is darkness,—a darkness irremediable because not suspected, a darkness in which men are more sure to wander out of the way, because it is not a mere negation

of light, but the substitution of a false one. It is like illuminating physical darkness by throwing out upon it luminous figures from a Magic-lantern, whereby the objects after which the eye is searching, are not irradiated with a pure light and revealed in their own real forms and colors, but invested with hues other than their own, with images foreign from themselves.

In a similar manner the light that is within us may be darkness, deeper darkness, more hopeless, and more certain to lead us astray, than total ignorance. We all know the force of prejudice, in perverting the mind and placing it beyond the reach of truth.

It has not this force because it has been adopted without deliberate examination (though perhaps we are more tenacious of opinions so formed.) But the *preëccupation of the mind with false theories*, is always disadvantageous to the truth, and misleads in practice.

The Epicurean of old, placed the *summum bonum* of human existence in *happiness*, or as another part of his Creed compels us to say, in *pleasure*. Here was his brief but intelligible theory. Mark its consequences. *Happiness or pleasure* alone was the absolute good. Even virtue was good only as it might lead to happiness. Hence man's highest duty was to seek happiness,—and though he might do it prudently, and conscience and experience might warn him against flagrant vices and brutish excesses, because conscience rendered and experience proved such things to be foes to happiness,

—yet within the influence of such a theory virtue could have no being. In its light every noble and generous and self-denying sentiment became folly. Until such a theory was utterly abandoned and eradicated from the mind, no one could comprehend an absolute good or an absolute duty.

The ancient Stoic too had his theory, a more generous one than the Epicurean, and its perfect antipode. It was a theory of virtue, but so exclusive that it held virtue to be its own full and sufficient reward, and vice its own full and sufficient punishment. In its extravagant deductions it rejected the notion of judicial rewards and punishments, and thus took away the sanctions of virtue which are taught by Religion, natural and revealed. It was a proud and self-sufficient doctrine, and though apparently favorable to virtue, I know not that the Gospel found readier converts among its followers, than among the pleasure-seeking Epicureans.

These were the sects that encountered Paul at Athens, regarded him as a babbler, and a setter-forth of strange gods, because he preached unto them JESUS and the Resurrection. The Gospel did not make its first or most numerous converts among those men whose minds were preoccupied with theories, or whose hopes of happiness lay in the wealth and power of this world: "Not many wise men after the flesh, not many mighty, not many noble were called."

So fully was the Apostle persuaded of the hopeless nature of that darkness which comes from

false light, that he bade his converts among the Colossians beware lest any man deceive them through philosophy and vain deceit; and to the Corinthians he said, "If any man among you seemeth to be wise in this world let him become a fool that he may be wise."

But it was not only false Heathen philosophy which thus darkened the mind to the truth of the Gospel. The same effect was produced by false theories among the Jews. Their religion was a schoolmaster to bring them to Christ. All its promises pointed to Him; and everything in their religion, and, for many ages before his Advent, everything in their national condition, led them to place their hopes upon him who was to come. But the Jews applied to the study of their Scriptures their own private interpretations. They had their theories which they sought to sustain by proofs from Holy-writ, and Holy-writ was made to speak, not the mind of the Spirit which inspired it, but the mind of the reader. They sought in the unwarranted interpretation of prophecy to unravel the course of events, and to decide upon the future in advance of the developments of God's providence; and, like modern efforts of the same kind, theirs produced groundless and arrogant confidence before the event, and unbelief afterwards. These Jewish speculators in Holy Scripture believed themselves wise, and doubtless flattered themselves in their wisdom much in proportion to the originality of their views; and we find in the history of the New Testament that none

more opposed the mission of our Saviour and His Apostles, than those who did it on the supposed warrant of their Sacred Writings. Their private interpretations had led them to form false expectations as to their Messiah and the fortunes of their nation, as well as their duty to God. The *light* that was in them was darkness, a darkness which could not comprehend the true and living light. Their minds were so filled with unreal expectations that they could not receive the real fulfilment of God's glorious promises.

It is so at all times and everywhere. The *light* that is in *us* may be darkness. The theories we have formed may be utterly false, and throwing their false light around us may prevent us from seeing the plainest truths as they are. We may have adopted principles and rules of judging, which will as certainly lead us into error as the use of false weights and false measures. It were easy to illustrate this from the history of modern science, to shew how particular false theories have stood in the way of scientific progress, and a general false theory of the origin of knowledge, for generations led the human mind astray in the mazes of scepticism.

And it must be so. The mind furnishes its part in all its judgments. If there were no truth self-evident to it there would be nothing known or knowable beyond the simplest matters of sensible observation. It would be useless to place facts side by side, for the purpose of comparing them and evolving the consequences of the comparison,

if there were not in the mind itself certain laws, which in the progress of religion develop themselves in axioms or first truths, by force and authority of which conclusions may be drawn. Its deductions thus made become the ground of further enquiries, and form a simple element of knowledge,—the discursive intellect proceeds from consequence to consequence till the vast fabric of human science is achieved. But in every step the mind furnishes, from original or acquired stores, one moiety of the argument. It may furnish the general principle, which gives fertility to the particular instance. It may contain the theory which gives light to an obscure fact, or that information, which shews the value and significance of some fact otherwise insulated and unfinished. In all these cases, the course and issue of the deduction is as much determined by the element which the mind furnishes, as by that which comes from without. These principles, and theories, and intelligence are the *light* within. If they are false, as they mingle with all our reasonings, they inevitably lead us astray. The *light* within is dark, and that a darkness not in which we may, but *must* wander.

Thanks to the Author of our being, there are first truths, which are so much the necessary convictions of our understandings, that we cannot deny nor very far distort them, and thus we are saved from that universal or irrecoverable falsehood, in which we might otherwise be involved.

It is a general principle. If the *light* within us is

darkness, it produces not only *exposure* to error but *certainty* of it. It is error itself. It mingles with and misleads us upon all our opinions and enquiries, with which it may have to do.

There is in most men a pride of intellect, upon a larger or smaller scale, which leads them to value at a high price their own opinions and their own inventions.

There is in the present age, a very general assertion of independence, whether of thinking or of acting, which is unfavorable to that proper submission to authority which every sound mind recognizes as just and honorable in itself, and which all experience shews to be necessary to the existence, not to say the well-being, of society. It is perhaps the result of a reaction from that exaggerated authority under which the Christian world groaned a few generations ago; and like all reactions, it rushes to the other extreme before it finds its true place of repose. But it exists, and is favorable to private views in opposition to those which claim authority. It bids a man follow the light within, with much more zeal than it bids him seek for that which is true.

The present also is an age of invention and of progress. We do not *fear* change, we look for it. Everything of this age is presumed to excel every thing of the past and the last new opinion or theory, like the last new fashion, is deferred to as a matter of course. Everything old is presumed to be exhausted, if it ever had vitality,—to be wrong now, if a different condition of things

ever made it right,—or if not wrong, to have grown up in an age so inferior to our own, as to be unable longer to perform its office.

Again the circumstances of the present age peculiarly favor that which exists in all ages and among all men, the *love of theory*. We may talk of facts, and suppose our opinions to be grounded on facts, when in truth their strength lies wholly in the exposition. Facts have little interest, except as they are viewed in the light of some theory; and it is not the force of facts, but of plausible exposition, that gives currency to many a pretended science, which has its day and dies when it has become stale. We love theory because we love to see things in the light of reason. We love to see with the mind better than with the eye. It is a consequence of our higher nature, and a mark of it. But we are limited in capacity, and when things are plausibly put together, we may imagine we see relations which do not exist. We allow others to give us our point of view, and we may see or think we see things themselves quite otherwise than they are. No age has been more fertile in theories, great and small, than the present. The feverish expectation of change and improvement, the ambition of the glory of reform, has kept the heads of many at work, to discover evils, on the one hand, to be remedied, and means of remedy on the other; and we have visionary theories of moral political and social regeneration, pressed upon us daily as matters of the highest moment.

I do not deny the existence of evils, or their

remedies, or that we are to seek out the former, and apply the latter; but I do deny that God has left it to man to contrive the remedy for the fundamental evils of humanity. The experiment has been made. For four thousand years God left the greater part of mankind to feel the evils of their fallen condition, and to discover the remedies, with no other light than that of reason and experience, aided by so much of the light of tradition as may have gone down from the first ages, and perhaps a little of that which gleamed from mount Sion through the darkness of the surrounding paganism. The experiment was well made, for in genius for philosophical speculations no people have surpassed the Greeks. In their little active republics, they had sufficient facility of experiment and change; and the evils which called for remedy, never existed in a more palpable and crying form than under their observation. If we have the advantage of them in discerning evils and their remedy, we owe it not to ourselves, nor to any superiority of our times which is due to ourselves, but to the existence of that light among us, which too many of us are disposed to undervalue and disregard. "After that in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching to save them that believe." It pleased God in His wisdom that the experiment of man's sufficiency for his own regeneration, and the attainment of spiritual wisdom, should be made; and after its failure, it pleased him to provide a remedy.

There are evils still in the world, but they need no new remedy. It is not true, as some would foolishly and profanely say, that the experiment of the Gospel and the Church, has failed. The world is not all Christian, nor is that which is nominally Christian all under the dominion of religious principles. What then? The Gospel is set forth for the spiritual recovery and regeneration of those who will believe and obey it. If men will not apply the remedy, the fault is not its but theirs. The Gospel has its effect. It is a touchstone and test of character, as well as a remedy, and so must be every moral remedy. It proves men, and it is a savor of death unto death, as well as of life unto life, and so it was designed to be. It comes to them as moral agents, free to accept or reject its offers of mercy, free to use or neglect its means of grace and recovery from the power of sin. It works not like those inevitable powers of nature which embrace alike the willing and the unwilling. Our Saviour came to the people of His own nation, and some believed unto life, and others rejected Him unto their own condemnation. His Apostles preached His Gospel and His Kingdom among many people, and accompanied their preaching with mighty signs and wonders, and some believed and some believed not. And so it has been and so in all probability it will be till the end of the world.

But the triumphs of the Gospel have not been small. Much as remains to be done, much, very much, has been accomplished; and so much, as

clearly to indicate a Divine hand. If you would estimate its power as a remedy for moral evil, try it by its effects upon those who have heartily embraced and followed it. Watch the lives of the thousands, who, since the time of our Saviour, have, in obedience to its commands, denied themselves and all ungodliness and every worldly lust, and striven with an earnest and sincere heart to cultivate every virtue; who have lived to *God*, in the spirit of obedience and of a pure and exalted devotion,—to the *world* in works of untiring benevolence and charity,—and to *themselves* only in the endeavor to become more and more holy, and to subject body soul and spirit to the rule of purity and virtue. They have not been men of one idea, nor sought to become eminent in one virtue only. They have followed no theory of man's devising, exhibited no one-sided development of possible human excellence, but that universal law of the universal Law-giver, which covers evenly the whole ground of the human nature and human life. They have relied upon no fancied power of the will, or of truth, or of ideas, but upon that grace of God, which flowing from His infinite fullness, gives "grace for grace."

And besides these, ten thousand times ten thousand have followed the same law, though less perfectly, and have struggled on against the infirmities of the flesh, with the same high end in their view though not with the same clearness, and sought the same grace, though not with the same constancy and fervor; and though they have not

shewn the full power of the grace of God in His Gospel and His Church, they have shewn a virtue of which the world was unaware before the coming of Christ, and of which the Philosophers, even the purest of them, in the heathen world, never dreamed.

This is but the honest way of testing the power of the Gospel; by observing its effect upon those, who have yielded themselves in a hearty obedience to its influence.

But there is a difficulty in the way of the application of this text. How shall we know these men? The Christian Church has been rent with schisms and heresies. The character of the best men has been maligned, their virtues represented in caricature, and their infirmities, (for they were men) so exaggerated as to make them seem like dotards. They were many of them of another age, and the present measures them by its own conventionalities, and, finding them wanting, ridicules them. Some of our most popular and most read Histories have been written by unbelievers, who in the way of subtle insinuation have sought to discredit the Gospel, its forms, its principles, and its followers. It is doubtless true that many have sought to gain influence through its means, and under the profession of its purity to cover up their own vices, and have thus given occasion to the adversaries to blaspheme; but the adversaries have stretched the occasion to cover their own wicked purposes, and the indiscriminating reader allows himself to be cheated of rich examples of faith,

and patience, and purity, and charity, which have adorned the Christian ages and the Christian Church. According to a popular opinion, the Christian Church cannot shew such a line of worthies in different ages, as St Paul gives us in the Epistle to the Hebrews, from the Hebrew History, as witness of our faith. But it is not so. Every age has produced its saints, men “of whom the world was not worthy.”

But let us turn to another proof of the power of the Gospel. Christ and His Apostles preached when the Roman Empire had grown old, and was already ripening to its decay. Many converts were gained from the corruptions of its licentious worship and morals, from its vain philosophies, from its chase of ambition, from its camp and its court. The Gospel’s power was displayed to the astonishment of the world, and to its own rapid spread against the force of bitter persecutions. But it was no part of God’s purpose to sustain the overgrown power of pagan Rome. Rome did not deserve it, and the well-being of the world did not require it. The eternal City became a prey to barbarians, and the empire of the Cæsars was parcelled-out among the ignorant and ferocious hordes, who rushed upon the spoil from the depths of northern wilds. Among these barbarous people the Church of God sent its ministers, and its martyrs, and taught them the truth, as they were able to bear it, and patiently trained them in her holy ways; till of the new stock she has made the great Kingdoms of Europe. I do not say the

Church has always done her work as she should. When she had gained power, bad men sought to wield it, as bad men will seek power everywhere; but amidst the corruptions which ambition has brought within her, and the hostilities which have been directed against her from without, she has lived, and the truth has lived in her keeping, and whatever there is higher and holier in modern than in ancient civilization, is due to her.

In the present age, the light of truth has no antagonist so formidable as the darkness which proceeds from false light. There have been ages of ignorance when men were not prepared to receive the truth; there have been ages of faith, as some call them, or ages of credulity, as others, when superstition found easy access. The present is an age of intellectual excitement, active if not always deep, and its error is *rationalism*. Men are not prone to *believe*, they require to *see*.

But profound truths lie not upon the surface, they are not to be picked up, as an idle man gathers shells or minerals. The law of gravitation is simple, but the world had attained almost its present age, before it was discovered; and its application to all the phenomena of the visible universe that depend upon it, has not yet been made; and to understand its application so far as it has been investigated, requires patient study, and a degree of preparation beyond the scope of most men. The visible heavens are a mystery, and must remain a mystery to far the greater number of those who gaze upon them, and the

scientific expositions of their order and system are, and will remain, sealed books to all but the few.

How then can it be imagined, that every man, or that any man, is competent to make a theory which shall embrace the whole *moral* order of the universe? He who knows nothing of the problem may suppose it to be very simple, but the speculations of the ablest men have never reached its solution. Theories of morals and politics have been framed with vast labor, only to be refuted. Constitutions have been formed, embodying the last results of human science; and the shout of joy and triumph at their completion has scarce died away, before human nature, working as it works daily, has contradicted their provisions and principles, and they were remanded to the already well filled depository of the monuments of human weakness and presumption.

And how should it be otherwise? The physical Universe, large as it is, is but an adjunct to the moral, its vast arrangements but part of a greater scheme. No law of gravity has yet been discovered, which governs the movements of the moral world. Its disturbances have been reduced to no order. We know not its extent, we know not its infinite relations. Each man even to himself is a mystery. He is daily influenced by motions, which are hidden even from his own eye; and he cannot foretell his own conduct, nor be sure of his own purposes. Give him a child to train, and he knows no certain method of guiding him to wisdom and virtue amid the temptations which beset

him. How then is he to prescribe a law for the Universe? to say how, not one man, but all men, are to be trained to wisdom and virtue? to reform the errors of humanity and to bring back the golden age to a corrupted and depraved world?

And yet we have theories for the reformation of man which pay no respect to the Revelation of God, but starting from a narrow observation of some corner of human nature, arrogantly profess to reveal its whole law.

We have schemes of moral reform, which aim to do in a single generation, what the Gospel of the Son of God has not done in many. We have plans of social regeneration, which are to prove that the very starting point of Christianity is all wrong and that man would be everything that is good, if only his social circumstances would allow him. We have theories of government, which want only to be adopted, as their advocates fondly imagine, to cure all the evils of ambition and violence and mutual wrong, and to unite men in one great brotherhood. If you will believe it, there is nothing easier than to make all men wise and virtuous and happy; and there are so many methods by which it may be done, that it is not the least of the unsolved riddles of the day that a thing so obvious and easy has never yet been accomplished.

But the evil of human nature lies deeper than ignorance, or the accident of a particular vice, or inequalities in social condition, or in oppressive governments. It needs a more universal remedy

than human theories prescribe. It needs a power exterior to itself to give strength to its efforts for recovery. It needs a wisdom higher than its own for its guidance, that it may repose in a sure belief when it cannot see;—and an organization which carries with it the weight of authority, and is not subject to the shiftings of expediency.

We have all we want in the Gospel and the Church of God. If the world is not reformed by it, it is because the world does not receive it. No man has ever yet embraced the Gospel, and used in faith and sincerity the means of God's grace, in vain. And no society has become heartily Christian without finding that it had discovered a real and sufficient remedy for its real evils. But the Gospel of the Kingdom comes to men as moral beings, they may receive or reject it. If they reject it, it leaves them as it finds them, and what remedy for moral evil can do otherwise?

It is no new thing for the highest truth to be excluded by the means of plausible error. The Adversary has used it from the beginning, and we are taught by the vivid parable of Micaiah to Ahab, that the most certain way of misleading men is by a lying spirit in the mouth of their prophets, "Thou shalt go and shalt also persuade him."

Lying spirits there have been in every age, but an age of abounding and unrestrained intellectual activity must especially abound in them. The principles of religion and even of morality are assailed in every direction. Lying spirits of every

rank from the legions of darkness, seem to have been sent upon the earth upon their errand of falsehood.

Some there are who assail intellects of a high order with pantheistic visions, cheat them with speculations which seem to savor of a higher piety, and from the semblance of finding God everywhere, lead them at last to find Him, as the Creator and Moral Governor of the world, no where; no where a personal being, possessing Will, and prescribing Law, and appointing a Judgment to come.

Some preach to intellects of a less transcendental character the doctrines of materialism, and may carry their teachings to another form of Atheism; or if not so far, to the mortality of the soul, or to fatalism, or to such conceptions of the laws of the material Universe as to exclude miracles, the very seal by which God authenticates his revelations to man.

Others again apply themselves to mislead men in the application of a fond and boastful criticism to History, and under the influence of principles which would find no quarter in a court of law, the facts of the Christian History turn to fable, and the gibing demons go back and report their success in taking away the substance of faith and leaving only shadows in its room.

Others again, of the lowest rank, mislead the weak with spirit-rappings, and the lowest tricks of imposture, and in their wanton confidence of success scarcely conceal the coarseness of their deceptions.

They succeed, because men are prone to remain, as they are born, the children of unbelief; because they do not receive the truth in the love of it, and are therefore permitted to be the subjects of strong delusion, and to believe lies.

If the theories of reform lead you away from the truth of the Gospel, if they hide from your view the fundamental evil of humanity, its rebellion against God, its fall and corruption; if they would supercede repentance, and the humble acknowledgment and the earnest forsaking of sin, as the essential ground of any real improvement; if they would supercede the grace of God by the power of science and intelligence, or the Church of God by some new organization which is their own embodiment; then unquestionably are they false lights, which lead you away from the true. Received into the mind they corrupt it. They fill it with a fuliginous darkness which no light can penetrate.

I cannot close my admonitions to you better than by exhorting you to see that you put not darkness for light. Beware of false theories, whether of Philosophy or of Religion. Try *the spirits* whether they be of God. Take care that *the light* that is in you be not darkness. God has given you the true light; keep your eye upon it, and walk in it. Christianity is the profoundest philosophy, it is the truest rule of life, it is the only radical remedy for the evils of human corruption. Follow no political theory which ignores the revelation, which God has made to man.

Fear that philosophy which flatters the pride of humanity, and makes it God-descended, without recognizing the fact that it has fallen from God, and that the grace of God is necessary, for its regeneration. Be Christians in every thing. You can nowhere safely substitute human reason for the truth of God. This truth is absolute truth as well for this world, as the next; truth as well for the improvement of society, as the salvation of the individual; truth fundamental as well for political as for moral government.

Guide yourselves then by its light, live in obedience to all the commands of God, walk in His ordinances, believe His truths and promises. You will find it the true wisdom, whatever human folly may boast; and you will escape the darkness of that light which only leads to bewilder and dazzles to blind.

And may God be with you and bless you, lift up His countenance upon you, and give you peace, now and evermore.

SERMON X.

NO RELEASE FROM GOD'S SERVICE.

EZEKIEL xx. 32, 33. "AND THAT WHICH COMETH INTO YOUR MIND SHALL NOT BE AT ALL, THAT YE SAY, WE WILL BE AS THE HEATHEN, AS THE FAMILIES OF THE COUNTRIES, TO SERVE WOOD AND STONE. AS I LIVE, SAITH THE LORD GOD, SURELY WITH A MIGHTY HAND, AND WITH A STRETCHED OUT ARM, AND WITH FURY POURED OUT, WILL I RULE OVER YOU."

THERE is nothing more striking in the history of the Jews, than their tendency to idolatrous conformity with the nations among whom they dwelt. In the verses preceding my text, the Prophet tells us, that the Elders of Israel came to enquire of the Lord and sat before Him, and that the Lord commanded him to tell them that He "would not be enquired of by them," and bade him, "cause them to know the abomination of their fathers." He then charges them in the name of the Lord, with their early idolatries in Egypt, with their rebellions in the wilderness, and with their continued and multiform departures from Him, after He had brought them to the Land of Promise; sins which were not only visited upon them in hereditary judgments, but of which the present generation were guilty, and for which the present generation ought, by every rule of justice, especially to suffer.

It was for this that God would not be enquired of by them. They had broken His covenant; and yet against the judgments which they thereby incurred, they would fain plead the promises of the covenant.

They had desired to be as the Heathen round about them, to have the liberty of selecting their own worship according to their own tastes, and to put themselves under a religious rule less strict than the law of Jehovah, more indulgent to their corrupt passions and appetites. So in the assumption of a freedom which God never concedes, they had said "We will be as the heathen, as the families of the countries,(or Gentiles) to serve wood and stone." Jehovah tells them, that "This shall not be *at all*." He will not in the least allow it, but "With a mighty hand and with a stretched out arm, and with fury poured out He will rule over them."

This language is both in the way of threatening and promise; God would not and could not allow their claim to reject His covenant, and to put themselves into the condition of those to whom He had granted no special promises and blessings, and of whom He had claimed no peculiar duties; and in this point of view His words tell them of His severe judgments incurred by their rebellions against Him. But the words following speak of a result which should at length follow these judgments. "I will bring you into the wilderness of the people, and there will I plead with you face to face, I will cause you to pass under the rod, and I

will bring you into the bond of the covenant, and I will purge out from you the rebels, and ye shall know that I am the Lord.”

If we consider only the absurdities of pagan idolatry, and the light which the Jews had received in regard to the nature and worship of the true God, it will seem strange that these chosen people could possibly go back to the service of idols. But men are not governed by reason alone; many a man of strong intellectual capacities is ruled by the basest passions, and sometimes is as completely under their control as if he knew no better way. We can very well understand how the Jews could be seduced from the worship of Jehovah by the surrounding idolatries. The worship of the Heathen world, and of the Canaanitish nations in particular, was tempting to the flesh. Their gods demanded of them no careful purifications of their hearts or their persons, no denial of their appetites, no restraint of their passions, but were served with rioting and all manner of wickedness. They demanded human sacrifices, but not the sacrifice of any part of our corrupt nature. Their religion was an easy one,—pretending to secure the happiness of the future life, it encouraged the most licentious enjoyment of the present. This was the great source of temptation to the Jews, and while they were mingled with the Heathen, as in Egypt and in Canaan, they were exposed to it; and doubtless those who were enjoying a more free religion, ridiculed their strictness, and laughed at their scruples, while they were soliciting them

to depart from the covenant of their God, and to join their party. It was the policy of the heathen to make them break the covenant and incur the displeasure of that terrible God, whose wonders in Egypt, and at the Red Sea, and at Jordan, and in the overthrow of the Canaanites, had shewn Him so terrible to their own power. It is the tendency also of subjugated people, like the Canaanites, to endeavor to weaken their conquerors by corruption. And it is the tendency of corrupt human nature to drag down the virtue that is above it to its own level, and to extend as, widely as possible, the companionship of sin.

If we consider these things we shall not be at a loss to account for the apparent severity of God, in commanding the utter extirpation of the Heathen nations from the Land of Promise, and we shall see in the disobedience of the Jews on this point—a disobedience which probably excused itself on the ground of mercy, but which was in truth a vain assumption of being wiser and more benevolent than God—the source of the multiplied corruptions and judgments and disasters of their nation. The Jews felt the temptation to which they were exposed, they smarted under the taunts and sarcasms of their heathen neighbours, they fretted at the strictness of their own law compared with the others' liberty; and sometimes in considerable numbers, and sometimes almost in a mass, they went over to idolatry. There were periods of reformation. When they had suffered defeat and hard servitude at the hand of their enemies,

accompanied with all the cruelties and bitter oppressions, which the petty tyrannies of the heathen world knew so well how to inflict upon subjugated people, they returned to God and were restored to their national independence and worship; and they continued faithful, till a new generation had arisen which had no memory of sufferings, and temptation and sin again brought in transgression and revolt.

Such, in brief, was the history of the Jews down to the time of their long captivity at Babylon. This event, followed by incessant troubles from pagan states after their return, cured them of their propensity to idol worship, until their history as God's chosen people was closed by the bringing in of a better covenant. It is a history which may seem strange to those who look at it from a distance, unmoved by the temptations and trials which pressed upon them. It may seem strange to those who look at it as the history of a *chosen people*, favored of God above all other people of the earth, with means of knowledge and of grace, and taken into covenant with Him and made the depositaries of His promise,—if they do not reflect that God's blessings are a trial of what is in us, that they are not bestowed for the purpose of forcing us into the right way and keeping us therein by the Omnipotence of His power; and that they will always prove in the result, according to the use which is made of them, a savor of death unto death to some, as well as life unto life to others. The Jewish history is the history of

men acting freely, and according to known principles of human nature, under great blessings; and it is full of instruction to us in regard both to the ways of God to man, and the ways of man to God. It would cease to be a marvel to us, if we would consider how much men—those who profess to be Christian men—are drawn aside from the service of God at the present day by the very same passions, under inferior temptations, and against a clearer knowledge of their duty. No false religion offers itself to us as the patron of licentiousness, and yet God's law is daily and constantly forsaken, His service contemned, and His judgment braved,—and *that* in the service of those very lusts which tempted the Jews to idolatry.

But let us return to the matter before us. The Jews had a knowledge of God by a special revelation. They were instructed in regard to His worship and the moral obedience which He required. They had a law given to them, which however imperfect we may deem it, was yet such as the Divine wisdom saw fit to give them, and concerning the efficacy of which the same Divine wisdom has solemnly said, "I gave them my statutes, and shewed them my judgments which if a man do, he shall even live in them."

But instruction, and statutes and judgments were not all. They were taken into covenant with God, He who made them, who redeemed them as a nation from bondage, who planted them in "the glory of all lands," and gave them so many spiritual blessings, bound them to Himself

also by a special tie, sealed His promises by a special sign, and confirmed them by an oath. Well might He ask "what more could I have done to my vineyard which I have not done?"

If we admit that God's laws can place man under obligation, we must admit that nothing was wanting to place the Jews under highest obligations to revere Him, to keep His commandments, and to refuse under whatever temptation to give His honor to others.

It was no excuse for their defection from His service, that the service of idol gods was more to their inclination, or that they were provoked by example or by ridicule. It is no defence that they did it in the exercise of moral freedom, and ought not to be restrained in the matter of religion; for this is denying all law and all obligation, inasmuch as we never sin but in the exercise of moral freedom; and if in the matter of religion, i. e. of our highest duty to God, we are not the subjects of law and command and restraint, we can be nowhere.

Man's obligations, however, do not depend upon his own will. They are not matters of his choosing. His very nature makes him a subject of moral obligation. There is a right and a wrong in actions, independent of all will; and he has not only the power to discern it, but in all the great lines of human duty he cannot but discern it. He cannot but feel that it is his duty to do the right and avoid the wrong. He has the power of choice, and the power of doing. There is nothing then

that can discharge him from responsibility. He is subject to it, whether he will or not.

His duty, too, is independent of his determination. In its principle it is the same for all, but in its particular distribution, it is modified by the circumstances and condition of the individual. One man is rich and another poor. One is learned and another ignorant. One is in the vigor of health, and another exhausted with sickness and suffering. One possesses power and influence, another is weak and impotent. The measure of duty for all, then, cannot be the same, for their capacities are not the same, and their relations to others are not the same. That which is required of us must obviously be measured by our ability to do it; and that which is due from us to others governed by the relations in which we stand to them.

At a time, when the nations of the earth were gliding into idolatry, and some of them had wholly forsaken and forgotten God in their devotion to corrupt and lying vanities, the family of Abraham was selected, as the beginning of a people to be instructed in the knowledge of God, and to be planted in the centre of the world as then known to civilized man,—to preserve the knowledge of Him and His worship, to be the depositaries of His promises, and, I imagine, to be in no small degree a light and a guide to other nations. He protected and guided the Patriarchal founders of this people in their wanderings. He planted them in Egypt for a succession of ages, and then delivered them by a series of stupendous miracles, which not only

put the knowledge of Himself and His claims to their undivided homage beyond all question of their own minds, but struck with amazement and awe the nations among whom the report was spread. He gave them His law, amid still farther demonstrations of His being and His power in the thunderings of Sinai; schooled them to an habitual dependence upon himself by the daily miracle of the manna, and the pillar of cloud and fire which guided them for forty years in the wilderness; led them into the Canaan by a repetition of the miracle of the Red Sea, and gave supernatural power to their arms against its cities and nations. When they were established in the Land of promise, He dwelt among them by His visible Presence in the Sanctuary, and His no less visible Providence, and called them continually to their duty by the daily sacrifices of the Temple, and the ministry of His Prophets, and His Priests.

It could not be at the option of such a people, whether to believe and serve God or not. They could not at their choice "be as the heathen the families of the countries," and at liberty if they preferred it "to serve wood and stone." It was impossible that they could reduce themselves to the responsibilities of those, to whom God had not manifested Himself as He had to them; to whom He had given no Revelation, no Law, no Covenant, to whom he had given no Priest to minister, and no Prophet to preach in His name. If the heathen sinned it was without law. If they worshipped in the idol's temple, it was in violation

only of the light of nature, and teachings of an obscure tradition, or a remote report. If they violated the everlasting laws of truth and righteousness and purity, they sinned only against a conscience unenlightened by revelation and contradicted too often by authority and custom. In this respect the Jew was not, and could not be, as they. If he chose even to go and live among them, the knowledge of God and His law and the bond of the covenant still followed him, and his duty must be governed by these, and not by the ignorance and the customs of those around him. He must impart to them his light and not follow their fables, and by this light he must live visibly and inflexibly that they might the more readily see and understand it.

But following their corrupt inclinations, the Jews showed the strong tendency in human nature to defection from God. After the death of Solomon, ten of the tribes, in their revolt from his son and successor, were led by the policy of the usurper Jeroboam into a modified and real, though not confessed, idolatry; and in the time of Ahab, the worship of Baal had so far taken the place of that of the true God in the kingdom of Israel, that but seven thousand were found who did not bow the knee to the idol. Could this be allowed? Must not the Divine justice forbid it, or avenge it? "This shall not be at all", saith the voice of God in my text, "this shall not be at all, that ye say we will be as the heathen, to serve wood and stone. As I live, with a mighty hand and with

fury poured out will I rule over you." The fearful judgments of God fell upon hem, for their departure from Him in following the foul superstitions of the heathen; and their history remains a lesson to man, all the more instructive in that it is a record of human frailty, and of God's just judgments against the violation of His laws and the abuse of His mercies.

Peculiar as were the privileges of the Jews, and heinous therefore as were their defections from God, is their guilt not to be matched by any thing that can occur among ourselves?

It is true they sinned against clear and striking manifestations of the greatness and goodness of Jehovah. Do we sin against less? Hear the Apostle. If "he that despised Moses' law, died without mercy, of how much sorer punishment, shall he be thought worthy, who hath trodden under foot the son of God." Clear as the light was that beamed from Sinai, that which comes from Calvary is clearer still. Under the old dispensation God spake by His Prophets, but under the Christian by His Son, Who came as a light into the world, not only to illumine the darkness of paganism but the shadows of the Law, and to turn the dim morning of the Mosaic revelations into the clear noon of Gospel truth. Christ came to give us a more spiritual Law, and a Covenant established upon better promises, and sealed with His own blood.

If there was much to bind the Jew to the Covenant which God had made with his fathers, there

is more to bind the Christian to that which in these last days has been given unto us. I say the Christian. I mean all to whom the knowledge of Christ has come; for the new Covenant was not made for one people only, but for all, and the commission to the Apostles was, "Go ye out into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned." To every one the message is sent. Upon every one that hears it, rests the obligation of obedience.

It cannot be allowed the Christian any more than the Jew, then, to *forsake* the Covenant of his God, or to *neglect* it. He cannot put himself in the condition of one who has not received the message of mercy through Christ, he cannot reduce his obligations to the same level. Truth and righteousness forbid it, no less than the positive requirements of God.

To be more particular, he is not and cannot be at liberty to forsake the truth of God for any human speculations. He is not at liberty to forsake it, on any pretence of serving God on the principles of reason and natural religion. He is not at liberty to forsake the service of God, as He prescribes it, because he finds it wearisome, and not to his taste, because it forbids him in some of his cherished indulgences, or commands duties which it would cost him trouble or self-denial to discharge. God's truth was given us for our guide, because human wisdom, as a guide in religion, had proved itself to be folly; and it is infinitely unreasonable

to substitute reason, or to pretend to substitute it in God's service, for His own commands. God has not given us commandments and ordinances for our *pleasure* but our *profit*, and that He may bring us into that obedience and subjection to Himself which becomes us as moral beings, and to train us to that holiness, without which no man can see Him, or attain to the perfection and happiness of which he is capable. It were not fit to be a Religion for fallen beings, if it did not forbid us many cherished indulgences, or command us duties, which could not be performed without self-denial and effort; nor worthy of God to give to weak and erring creatures, if it did not teach them something higher and truer than their own wanderings and uncertain speculations, and command them higher and holier duties, than in their self-indulgence, they would impose upon themselves. The religion of Jesus Christ leaves us at no liberty "to be as the heathen" that are round about us, at no liberty to follow poetry or philosophy, or science, to adopt easier creeds or more attractive worships. It comes with the authority of Almighty God. It comes sanctioned by such displays of power as could have proceeded from none but Him. It comes with such provisions and displays of grace, as increase a thousand fold the guilt that rejects it.

But it may be supposed, that though we may not be at liberty to reject the truth of Christianity, or any of its teachings for any other faith or doctrine, we may exercise our liberty whether or not to place

ourselves under formal obligations to profess and obey them. But is it so? Is it not sin to neglect in any degree the Gospel of Christ. It is the duty of those who are commissioned to preach the Gospel, to preach it to every creature, to make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. It is the corresponding duty of all persons to receive the Gospel, and to come by baptism and the voluntary assumption of its vows, under formal obligations to keep the covenant of God's mercy; and then, as members of the Kingdom of Christ, to walk in all the commandments and ordinances of their Lord, to be diligent in His worship, and constant and earnest in all the means of grace and salvation. Under the Jewish Law not only was he guilty who forsook the God of Abraham for idols, but it was promised against him who remained uncircumcised, that "he had broken the covenant" and shall be cut off from the people. Let no one think that he can remain safely out of the Christian Covenant, or at all diminish his obligations, by declining to take those vows which we make in publicly professing our faith in Christ, and pledging ourselves as faithful soldiers and servants to live in obedience to his Commands. The obligation to a perfect and constant obedience is prior to our engagement to render it, and is as perfect as the command of God can make it. It is the way of life. We have no hope on any other condition. By declining to come, then, formally and voluntarily into the profession and promise of

obedience we gain nothing, while we may lose the grace which accompanies obedience to His instructions, and which He is always ready to bestow, if we are faithful, in aid of our plighted vows.

If we consider seriously, for a moment, what revelations God has made to us, what costly sacrifices for our redemption, what large provisions of means and of grace, what urgent solicitations He uses by the ministry of the Gospel, and what large promises He holds out to those who come to Him in the spirit of humble submission and obedience to His will,—we shall feel that we cannot disregard His Gospel without the highest guilt, that we cannot stand aloof from it without sealing our own condemnation.

From which may God of His infinite mercy save us.

SERMON XI.

A FIERY TEST OF FAITH AND DUTY.

DANIEL iii. 16. "WE ARE NOT CAREFUL TO ANSWER THEE IN THIS MATTER."

FEW pageants, so splendid as the dedication of Nebuchadnezzar's image on the plains of Dura, have ever graced this our earth. The Empire of the Chaldees was at the height of its power. Its magnificent Sovereign had extended his sway over all the great monarchies of the time, and reigned without a rival or an equal. He had overrun Egypt, Assyria with its proud Capital was subject to his authority, and Syria, Palestine, Arabia and Phenicia, had been incorporated into his dominions. How far East his Empire extended, the imperfect records of the times do not inform us,—but in the account which is given us by the prophet, we see a man who has achieved all that was worthy of him in the field, and was giving himself to the enjoyment of his honors and the erection of monuments to tell to other ages the story of his greatness. Babylon rose to a pitch of magnificence, which had never been equalled, and perhaps, as mere magnificence, and barbaric splendor, has never since been equalled. It was the Capital of a Monarch of large capacity and boundless

ambition, unscrupulous in accumulating in this storehouse of his wealth and show-house of his greatness, whatever he met with in his conquests that was rich or rare. As he trode upon the roof of his lofty palace, and surveyed the vast city before and around him, his heart swelled, and he exclaimed "Is not this great Babylon which I have builded for the house of my kingdom and the honor of my majesty?" But this was not enough. The permanence of his Empire, heterogeneous in material and aggregated by power, required something more to make it really one, and he conceived the vast project of imposing upon it a single worship; and to this end he erected a stupendous image, rivaling in magnitude those colossal statues which he had seen in Egypt, but of costlier material, and from all the provinces of his vast dominions he assembled the viceroys, the governors, the judges, and all the great men, for its inauguration and the commencement of its united worship,

The King was absolute, and all earthly prosperity seemed to be in the sunshine of his favor. The great men with their numerous retinues crowded to the Capital, bringing with them visible wealth and splendor from their respective provinces; and, on the appointed day, the vast throng of Babylonians and strangers, military and civil authorities, soldiers and people, with crowds of camels and horses in their rich caparisons, spread themselves over the vast plain, already brilliant with tents and banners and the light and

showy structures of the East. Doubtless there have been more devout assemblies; but in all that vast throng, whatever there might be of concealed envy, of rankling jealousy, of disappointed ambition, of designing malice, there was a shew of homage, and as little likelihood of dissent from the worship appointed by the Monarch, as in any assembly ever gathered for worship.

There were men of different nations and different idolatries. Idolatry is not the nurse of a scrupulous conscience, and in the tone of Babylonish morals we find no suspicion of any principle, which might stand in the way of compliance with the monarch's will.

What then was the meaning of the fiery furnace, and the threat solemnly announced against all who should refuse to worship the image set up by the King? Was it that he suspected a spirit of disaffection, and intended, by an exhibition of his imperial severity, to awe it into submission? Was it that he designed, by one significant example, to make known his purpose to bring his Kingdom of many peoples into complete unity by the force of his power? Or was it that the same jealousy which moved the princes of Darius against Daniel a few years later, excited the courtiers of Nebuchadnezzar against the same great man and his fellow captives, whom the king had set over the provinces of Babylon; and not being able to find any occasion against them except concerning the law of their God, they had by flattery and plausible insinuations persuaded him to a measure,

their real purpose in which they dared not make known?

Whatever it was, we know of no other result than to bring these three holy men into apparent danger, to the confusion of their enemies, their own triumph, and the honor of God.

They were present at the solemnity, for they were Princes of the metropolitan province, and it was their duty to render to Cæsar the things that were Cæsar's. They surveyed the vast assembly,—they saw the furnace,—they heard the proclamation and the signal of worship,—but when the multitudes around them, as with one heart, fell down and worshipped the golden image, they bowed not with them. That which was God's they would render only to God.

The devotion around them however was not so profound as to leave them unnoticed. There were not wanting those who watched and were prompt to report their recusancy. The King is informed that certain Jews, men whom he had raised to high honor, had not regarded him,—that they served not his gods, nor worshipped the golden image which he had set up.

There was malice in the very form of the accusation. Every circumstance tending to exaggerate their offence in the eyes of the fiery Monarch, was insinuated, and Nebuchadnezzar commanded to bring them before him.

The sight of his long-tried and faithful servants softened his passion; and he could not but be reminded by it of his dream, and the interpretation,

and his confession that their "God was a God of gods, and a Lord of kings." But his threat had been uttered and his commands resisted, before his assembled Empire; and that too by captives, whom his favor had raised to power; and he would have shown himself a rare example of submission and self-control, had he acknowledged, in the person of these his creatures, the Majesty of Heaven.

Instead, however, of proceeding at once to the execution of his threatened vengeance, he proposed to them another trial, and would fain persuade them that their God could not deliver them out of his hands. "Nebuchadnezzar, spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, Do not ye serve my gods, nor worship the golden image which I have set up? Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

Nothing can surpass the self-possession and the calm courage of their reply. "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

They were not anxious what reply they should make. As St. Cyprian (Bishop of Carthage) expressed it, when placed by the Roman proconsul under similar circumstances,—“In a case so clear there needed no deliberation.” The case was clear, and they had only to express their habitual determination. Whatever might betide them, they would not violate their consciences and the express commandments of the living and true God concerning idols,—“Thou shalt not fall down before them, nor worship them.” The commandment was plain, and their duty was plain. The consequences were in the hands of God. If He chose to avert those which were threatened, He could do it; if not, the way of duty was still the way of safety, for they had learned in the school of faith which looks beyond the present, “not to fear them that can kill the body and after that have no more that they can do, but Him which after He hath killed, hath power to cast into Hell.”

Here was a singular as well as a sublime spectacle. The Conqueror of the world is in conflict with three of his captive subjects—men who had been faithful as subjects, faithful as officers under his government, and now faithful in disregarding his commands, because they conflicted with those of God. The king evidently wished to save them, but he had committed himself in presence of his assembled Empire, and must proceed. Their steadfastness defied both his friendship and his power, and even while he commits them to the flames he is conquered.

Never before nor since has it been given to men to witness a good confession before so many witnesses. But these holy men had grace to be faithful to the end. And, in the constancy of these, His servants, as well as by His own wonderful interposition for their preservation, did God give testimony to His being, His power, and His care for His creatures, in rebuke of the wicked and stupid idolatry into which almost the whole race of men had fallen.

If we were to propose the question, whether these three children of the captivity did right in thus exposing themselves to death, in adherence to the commands of God, there would, I think, be no dissent as to the answer. I have never heard any sentiment expressed but that of admiration of their heroism. They did right, nay, they did nobly; no more than their duty, but a duty for which they are to be honored, because it was one in which most men would have faltered.

“When we consider the situation of these men,” says an able commentator, “that they were strangers and captives, at a distance from the land and ordinances of God, and without any person to countenance or encourage them,—that they had been under great obligations to the king,—that most of their countrymen, even in their own land, were given to idolatry,—that they were not required to abjure the God of Israel, nor to enter upon a constant course of idolatry, but merely, in one instance, to comply with the king’s humor,—and *that* when the whole Empire was against them

and the fiery furnace before them; when, I say, these things are duly considered, we shall perceive that this instance of heroic constancy and intrepidity in a good cause, was scarcely ever equalled and certainly was never exceeded by mere man, since the beginning of the world."

They had the testimony of their own consciences, they have the testimony of ours, and they had the testimony of God. They were cast into the furnace, but the fire which slew the officers of the king had no power on *them*. They walked in the midst of it without harm, and, when they came out of it, "the princes, governors, and captains, and the king's counsellors, being gathered together, *saw* these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." The king, who though a proud and imperious man was a magnanimous one, acknowledged his defeat and gave glory to God.

We may derive instruction from considering more particularly this act of heroic virtue, and this wonderful interposition for its protection. Both are instances designed for our instruction and encouragement. God teaches us by precept, but the precept is made more intelligible by examples. And, in some of the more difficult instances of duty, we might hold ourselves excused, and imagine that so much would not be put upon the imperfect virtue of frail humanity, if we had not before us such examples as that of the three heroic

Children of the captivity, or of the Martyrs of the Christian Church.

Let me recall you then to the simple but singularly significant words of my text, "We are not careful to answer thee in this matter," as expressing the very spirit of these holy men.

I have already spoken briefly of it and touched upon its obvious meaning,—that, in so clear a case, they did not desire to deliberate, they had no occasion to weigh their words, as must sometimes be done in nice and difficult cases, lest they should say either less or more than they meant. Their purpose was to do their duty, and their duty was clear, involving no nice distinctions, no difficult casuistry. And herein we have a mark of lofty and matured virtue. However clear a duty may be, if it involve difficulty and danger, men are extremely prompt and ingenious in seeing reasons for evading it; and the chances always are, that, if the mind is not fully resolved beforehand to do that which is right, whatever the consequences, these reasons, however worthless, will prevail, and the duty be evaded. There are many men who are willing to do it when it does not cost too much; many who have so just a sense of duty, and are so little under the influence of the ordinary temptations to violate it, that they appear virtuous and may be said to be virtuous in their measure,—though they are not so armed in upright principle as to stand against whatever danger, and to do right at all hazards. We know not what is in other men, nor even in ourselves, till the trial

comes; but under ordinary trials virtuous principle may be nourished, which shall prove itself sufficient, by the grace of God, for extraordinary; and a steady determination to do right, by the help of God, will be found a steadfast one. But it is a *determination* to do right, not doing it from custom, nor doing it because we are not tempted to do otherwise; it is doing it because it is right, doing it from principle, doing it in obedience to the commandments of God, which will train us for the trial.

In the conduct of these faithful men there was no seeking for *compromise* between duty and safety. Safety was doubtless a high consideration with them, but they knew well that, however much they might value it, it had no title to share with duty, and their duty they determined to discharge unequivocally. They might have done as many have done, before and since their time,—complied with the mandate, but under a protest—conformed and explained—bowed and declared that they meant no homage to the idol, but only obedience to the king. They might have urged that their lives were important, that they were in positions of great usefulness, not only to the Civil State but to Religion; and, had they been less fixed in principle, might have persuaded themselves that they ought to bend before the storm and let it pass, and that, as they would do it with a good motive, they might hope for pardon, if it might not be quite right. Such considerations might easily have occurred to them, and doubtless, if they had

chosen to act upon it, the king would have accepted their bowing, and their protests and explanations would have gone to the winds.

In cases of clear and absolute duty, compromise is utter dereliction. The straight-forward fidelity of these holy men appealed to the consciences of all that immense multitude by which they were surrounded; it was a testimony to the true God; it was an example of fearless integrity which preached to many hearts, not without effect, which is known only to Him who knoweth all things; and it led to the public confession and decree of the proud Monarch, before the Estates of his realm, to the honor of the God of Israel.

Now change the picture, and figure to yourselves these three men, having saved themselves by some respectable evasion, and living on in their profession of attachment to the true religion and abhorrence of idolatry, yet known to have bowed themselves before the golden image; where is their testimony, and what is it worth? The highest truth they knew they had denied, and who will respect either that or them? Who, from their testimony, will account their principles any thing more than preferences which education has made their choice, but which no conscientious conviction has made their duty? Who will regard a profession, which those who hold it may put off at their convenience, as having any imperative claim upon him to assume?

We are at liberty, in matters of *expediency*, to consult safety and ease and to weigh probabilities

and results; though even in these a man may show a mean and truckling spirit, by giving undue weight to personal or low considerations. In matters of *duty*, there is room for no question but the right. All other considerations are impertinent, and tend merely to distract and pervert the judgment. To ask even for the useful is out of place; for in all the higher instances of duty the right will be clearer than the useful, and though we may not so see it in particular cases, the right will always be found to *be* the useful.

You cannot fail to remark the extreme *promptness* of the reply of these Children of the captivity, to the proposal of Nebuchadnezzar. Their decision was instantaneous. There was no *parleying* about it, no stopping to consider whether they should obey God or man. There may be, nay there must be deliberation, when there is doubt as to the duty,—but when that is decided there should be none as to compliance with it. Hesitation and doubt on this point is moral weakness, and gives room for those suggestions which disturb the judgment and lead to sinful compromises and sinful compliances.

You will remark, also, the extreme *singleness of purpose* in their decision. “We are not careful to answer thee in this matter.” They manifest no weak desire to make explanations. They considered nothing but their duty. How their act might be regarded by the Monarch, or by others, gave them no concern. They were to suffer the pains of martyrdom, it did not occur to them to bargain

also for its honors. This again is a clear mark of their eminent devotion to God. There are many who care little to be right, if they only seem so; there are many who would be right, but who are also anxious to appear right; there are others, and they are the chosen few, who, in their single desire to be right, think little how they will appear to others. This anxiety to save appearances generally defeats itself. The absence of every selfish consideration is, in the apprehension of all men, no mean element of virtue; and that always gets most credit, which has the least appearance of seeking it. And so it should be. God's command is motive enough for obedience,—the right of an act is motive enough for doing it. No lower motive can weigh in regard to it, without dragging it down from its proper sphere. In the midst of a perverse generation, unapt to understand the right, the anxiety for appearances might easily lead to modify the being by the seeming, and to defeat the end of the lofty example—which does good to men, not by coming to meet them but by drawing them upward to itself.

There is another point in the character of these men, which these observations naturally lead to, and which is well worthy of consideration. *They were not men of an uncertain Faith.* Such clear, uncompromising, unhesitating, unsolicitous obedience, can come only of settled and firm convictions.

They had been made captives in early life, and had been selected by the king to be trained for his service; new names, of idol origin, had been im-

posed upon them as in a sort of pagan baptism, and they were educated, doubtless, in the superstitions as well as in the learning of Babylon; for, in the Oriental nations, not only was learning in the hands of the Priesthood, but their science and their theology were intimately blended. But their faith in the true God was not unsettled. They remained faithful, though surrounded by the faithless. Custom had not inured them to look upon idolatry as a light matter, and a false philosophy had not led them to excuse it as the worship of the true God, under a veil or through a symbol. They had not learned to look on all worships as equally good and acceptable, and all faiths as equally true and safe, if only men had been so far imposed upon or imposed upon themselves as to believe them. Their faith was positive. It held to realities beyond themselves, and independent of all opinions. It wavered not through any false charity, and was too well grounded to be moved by interest. They knew in whom they believed, they knew what they believed, and hence the promptness and the repose of their decision. Our convictions are of necessity the premises of our actions, and, in all matters of duty, unsettled and wavering principles can lead to nothing better than unsettled and wavering conduct.

We do not measure virtue by its results. It remains virtue whether followed by good or evil fortune. But, although virtue is not virtue because it produces happiness, it is nevertheless true that under the appointment of God, and, as we some-

times say, in the very nature of things,—it does produce happiness, and is the surest road to it. And Faith in God involves a belief that, whatever trials we may meet with in the way of obedience, it shall at last be well with the righteous. I look upon the narration before us as giving, in the remarkable deliverance of the three pious Jews, an assurance of this, and as making manifest that care which God always exercises over His obedient children. It is true, He interposed in this instance in an extraordinary and miraculous manner, but it was extraordinary only in the manner. That Providence which is unseen is as real as that which is seen; that which proceeds with no interruption of the ordinary laws of nature, and brings deliverance to suffering piety in the natural sequence of events, is just as real as that which stops the mouth of lions or controls the violence of fire. We may look upon this wonderful transaction, then, as a sort of *divine drama*, in which it pleased God to cause to be enacted before the pagan multitudes who were gazing upon the spectacle (that He might represent visibly to their apprehension) His being, His power, and His providence; much as He had done to the Egyptians in the plagues and at the Red Sea, and to the nation of Canaan at the Jordan, and in the fall of Jericho. He does not leave Himself without a witness, even to heathen nations. Ordinary providence is generally slow in working its results, and does it by means which are not striking. There needs then something extraordinary, some such lesson as this

to teach men; and we are not to regard this as conveying no instruction because in manner it was miraculous.

These three men, thus rescued from the wrath of the king, evidently expected that God would interpose in their behalf,—“Our God is able and He will deliver us;” though their obedience did not turn on this expectation, for they add, “If not, be it known to thee, O king, we will not serve thy gods.” It is right for us, it is indeed a part of faith to believe, that in doing the will of God we may expect His blessing; and that, if it do not, as perhaps generally it will not, come in the shape of protection from the dangers which immediately threaten us, it will in final and everlasting reward.

TO THE GRADUATING CLASS.—In parting with you, young gentlemen, who are soon to receive Academical honors, and to leave the quiet of College walls, I cannot express a better wish, than that, like the three Children of the captivity, whose heroic piety has been under our review, you may have the shield of fixed and unyielding religious principle to defend you in every assault of temptation; and to sustain you in the discharge of every duty. Their life was not without its analogy to the one upon which you have entered. They were in their earlier days separated from the business and bustle of the world, to be trained in the learning and the language of the Chaldeans, as a preparation for being employed in public functions. They went through their training, and were ad-

vanced as they were found qualified. Their religious principle did not hinder their elevation, nay, it was in a great measure the means of it; for, although it was sometimes doubtless objected against them to their prejudice, it was found to be the source of such noble constancy in the discharge of duty, and high trustworthiness, as could not but be valued by those who had confidence to repose in men, and trusts to commit to them.

You have been training yourselves by education, (with what fidelity, I refer to your own conscience), for some position in life, which otherwise you would have been unfitted to occupy. You expect, in some form, the confidence of the public,—perhaps to be called to public office,—perhaps professional standing,—perhaps higher social consideration. Education is a preparation for either, but, in the sense of intellectual training, it is not the whole preparation. You acquire power by knowledge, but it is the power to do evil as well as good, power for selfish as well as for public ends, power to oppress as well as to succor and defend. You must unite just principle with your acquisitions, or you will be unworthy of public confidence, and if by any acts you may acquire it you cannot retain it.

You will be exposed to trials, not like theirs whose example I have set before you, but possibly as difficult to abide. God give you grace to sustain them as nobly. You will not be called to bow before a golden image, at the sound of trumpets, but gold is worshipped now as well as then,

with as devoted a homage, and in as utter violation of all duty to God, Whose service is forsaken for that of mammon. You will not be called upon to forsake principle in obedience to the caprices of a Monarch, but the multitude have will and caprices too as well as kings, and you may be tempted to shape your course by the views of others, rather than by your own convictions—to follow the available rather than the true and to sacrifice principle to political or social expediency. You will not be called to confess the true God in presence of triumphant and arrogant idolatry, but you may have occasion to profess unpopular truths in the face of sneers and insult, and possibly to the ruin of your worldly expectations; and if a furnace seven times heated does not threaten you, it may be as hard to endure the lingering death of calumny and abuse.

The severer trials of faith and principle are not put upon all men. Few have the opportunity of exhibiting heroic virtue like that of the three holy children, none of falling like Judas. The trials you will meet with are of the sort which are common to men, but you do not the less need principle—firm fixed principle—to enable you to come out of them like gold tried in the fire. If not so hard to endure as those more eminent ones, neither do they furnish the same motives for endurance. They are without eclat on the one hand, without utter disgrace on the other. They form the common and the best training for poor mortals; for the small number of those who approve

themselves under common trials and temptations, shew that they are sufficiently severe; and trials, which address themselves to the sense of duty only, not to inferior motives, are less likely to cheat us with the mere shew of success. The common trials of life also are our proper training for the higher and severer; to which those are always most exposed, whose course of life leads them to higher positions and higher responsibilities. If we are trained to obedience by these ordinary trials, and endure them with constancy and fidelity, we have the best preparation we can have for the extraordinary; if we fail in the former, the latter can come only to complete our ruin, and render our failure the more conspicuous.

The most important of these considerations, my young friends, are not now brought before you for the first time. I trust this is not the last time they will be weighed. I intreat you to carry them with you, as the principles upon which to form your characters, and as the firm ground-work of true success. Take care that you be grounded in a certain faith, fixed in the clear revelation of Almighty God,—not in plausible theories, although fabricated from the very words of Holy Scripture. Take care that your principles be principles, not conceits, and that they be such as shall have the steady concurrence of your conscience, and stand firmest where dangers most threaten and terrors overwhelm.

The pious children of the captivity, of whom I have been speaking, had an early religious train-

ing, and let me say to you, that one of the surest safeguards of Christian virtue and piety in our times also, is in an early profession of the faith of our Lord and Saviour Jesus Christ. It implies a formed and settled purpose, which in itself is strong, and it brings with it the divine blessing. God honors those who honor Him. They that seek Him early find Him. His spirit dwells in His Church, and is imparted freely to all its faithful members. He has instituted it as the household of faith in which we may be nourished up to eternal life.

The relationship which has existed between us for several years is soon to be severed. It has been to us all, I trust, a source of pleasure and profit. Let me assure you that I cherish you in my heart, and I pray God of His mercy to go with you when you leave these quiet seats, to give you that wisdom in which alone man can be wise, and that strength in which alone he can be strong. May He conduct you safely through all the trials of life, aid you in discharging all its duties, and finally bring you to His everlasting kingdom and glory.

SERMON XII.

GOD WITH US.

MATT. i. 23. "AND THEY SHALL CALL HIS NAME EMMANUEL, WHICH BEING INTERPRETED IS, GOD WITH US."

It is a matter of history, that the best men in all ages of the world, and under all the varieties of religious belief, have never been satisfied with an atheistic philosophy. They have never been satisfied to look upon themselves as merely parts of a great material mechanism, the products of material laws, the workmanship of blind appetencies, brought into being by no higher intelligence than that which belongs to magnetized matter, and destined to give place to other developments of material revolutions, without responsibility for the past, or hope for the future. There have been Epicureans and Materialists, but they were not the earnest men, the men who looked upon life as a serious thing, involving duties and responsibilities. Such men see more in life than pleasure, as they see more in the world than matter. They see in its wonderful structure, with its infinite adjustments of means and ends, a directing intelligence. They discern in Providence a purpose. They discern in man's intellectual and moral constitution, a law higher than

that of physical nature, and the image of an intelligence, that can be no less than infinite. They seek after God, and though they may be without the light of revelation, they dimly discern Him. They know that He must *be*, and the recognition of His presence in Nature, gives it life and soul. They try to know Him better, and appeal to the speculative reason to give them the theory of the infinite. It puts forth its feeble essays. It gives them conceptions of Him as the first and absolute cause, or discourses of Him as the soul of the world, or it dreams of the world and all that is in it, as but manifestations or parts of one infinite substance; but its essays cannot compass all that natural reason sees must be true, and that practical reason demands; and the conclusion is easily come to, that the world by wisdom knows not God. There are those who deny the reality of that which the speculative reason cannot explain, as if there was a single thing in nature of which this reason can give the whole account. We know much—much that it deeply imports us to know; but he knows little, who does not know that there are questions concerning things that he knows best, which he not only cannot answer, but will never be able to answer. We have many deep convictions which the speculative reason cannot solve. The reason may very well see that things must be, while it may be utterly at fault in determining the ground or the mode of their being. The child knows that there is a sun, which gives light and heat to the world, but the philosopher knows not what it is,

or how, through so many millions of miles of dark and frigid space, its light and heat are conveyed to us. And not only the reflections of the thoughtful, but the intuitive convictions of the multitude, may satisfy them that there is a God, and that He lives through all life, and is the life of all things; though that philosophy, which springs up in the thought, and grows in the experience of the finite, must necessarily fail to explain His nature, and the manner of His workings. To the thoughtful man, the world without God is a world without life or light. Such a conception of it, has never been welcome to any but those, who felt that the law of a higher intelligence must condemn them. The good in all ages have loved to believe, as far as they could get hold of the thought, not only that there is a God, but that "in Him they live and move and have their being;" that the laws of nature are but the constant workings of His intelligence; that its powers are but His power. No sound theism holds it derogatory to God to keep the world in His constant care, a care so minute that not a sparrow falls to the ground without Him. The hope of the good and just is not in the laws of Nature, but in His Providence, and they believe that as He made it, so He governs it, and that His presence gives it life. They look to Him for protection from the evil that is in it, and for its remedy.

The theoretical views of God, which could meet these instinctive convictions of right-minded men, are found only in Revelation. The conscience of

man had told him of God as a being who cared for him and to whom he was accountable; but speculative reason had made Him an abstraction, or a mere political head of the universe; or lost itself, and all notions of individual accountability, in pantheistic dreams.

Though some few heathen philosophers entertained notions of God, which were not unworthy of Him, yet it was the doctrine of the Gospel that first represented, not only the truth of His nature and relations to man, but just answered the instinctive convictions of the unperverted practical reason. It represents Him at once as our Father, and our moral Governor; not as an abstraction but a personal existence, a spirit, omnipotent and eternal, holy just and good beyond our highest conceptions of these qualities; infinite in His being, outreaching by His omnipresence the widest extent of His boundless universe, and yet present in full power and with minutest care in every point of His creation; filling every drop of water, and almost every grain of dust with the wonders of organized life. The conception the Gospel gives us of God, is equal to all the demands of our reason. He is the absolute cause—He is the infinite upholder of all things. Possessing personality and will, he is neither an absolute fate, nor merely the absolute substance, of which they are mere manifestations, but their moral Governor, and their Judge. He has moral attributes, which inspire their confidence and love, and at once draw them to Him and Him to them; and so He is their Father, and in Him they live

and move, in Him they have hope and joy and strength.

For the first time He was fully revealed in Christ. He was known to the Jews by His own revelations, but not in all His grace, because not in His highest works of grace; and our Saviour said truly, "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him," It is a proof that the Christian's conception of God is the true one, that the false notions of heathenism so easily fell before the Gospel, even when its peculiar teachings were repelled. The defenders of paganism were obliged to invent philosophical fables to cover its follies and give them the resemblance of truth. When St. Paul preached at Athens, and took his text from the inscription on an altar, "to the unknown God," he met with no interruption while he told them of God that made the world, and all things therein—that He was Lord of heaven and earth, that He dwelt not in temples made with hands, nor was to be worshipped by men's hands, as though He needed anything; that He had made of one blood all nations of men, and determined the bounds of their habitation; that He was not far from every one of us, for in Him we live and move and have our being; and brought out his practical conclusion, that, as we are the offspring of God, we "ought not to think that the Godhead is like unto silver or gold or stone, graven by art or man's device;" that the time for such ignorance was passed, and that God now commanded all men every where to repent. He met with no

interruption, I say, in this part of his discourse, though there stood upon the Areopagus, in full sight of his hearers, the august temple of their patron Goddess with her statue wrought in ivory and gold, with greater art and magnificence than any other of all antiquity and perhaps of all time. But when he spoke of Jesus, and the Resurrection, they mocked, and turned away from him as a setter forth of strange gods, though some were willing to hear further from one who had told them so much that commended itself to their consciences.

The revelation of our Lord Jesus Christ, then, was a revelation of God the Father, and this we may note as the first result of the Incarnation. "He that hath seen me, hath seen the Father," Not that He was the Father, but by His coming in the flesh, He had brought the divinity nearer to man. He showed in his works the divine power and benevolence. He illustrated in His life the divine holiness, and in His discourses He unfolded the moral wisdom of God. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth"—John i. 14. Those who heard him were constrained to say, never man spake like this man. Though veiled in human flesh, He carried with Him the evidence of the divinity, and the story of His short public life, the wisdom of His discourses, simple and yet profound beyond all other teaching, the character of His works, and the power that attended both, cannot be accounted for on the supposition of His mere

humanity. He was a divine person—Immanuel—God with us. God had come nearer to man, and had made Himself known to him in all His grace and mercy.

The incarnation of the SON OF GOD! We acknowledge it to be a great mystery. Great mysteries however surround us on every side, and they are not incredible because they are mysteries. To imperfect understandings there must be mysteries, because there must be things which such understandings cannot fathom. To the finite mind there must occur mysteries in its efforts to grasp the infinite; and we shall attain to that knowledge of them which is competent to us, as well as that which is most important to us, by looking at them, not in their absolute nature, but in their relations to man. We cannot find out the Almighty to perfection, but we can understand His relations to us as our Father, our Creator, our moral Governor, our Judge; and we know Him best, when we form our conceptions of Him from these relations. If we attempt a more absolute method, and work out a theory of the divine nature from the idea of cause, or the idea of substance, we lose ourselves in wandering mazes, and our notions become false as well as impracticable.

We know GOD in His relations to man, and we shall get our best knowledge of the incarnation of the SON OF GOD, by studying it in relation to the Redemption of man from sin and death.

That man is a fallen being, is not only clear from revelation, but will not be disputed by any one

who knows himself. We too often find, "that when we would do good," as St. Paul expresses it, "evil is present with us." "The good that we would, we do not, and the evil that we would not, that we do." It needs not a Christian conscience to shew us this. It was the confession of a heathen man, "I see and approve the good—I pursue the evil." Now such a condition as this—a condition in which we do not follow, nay, are scarcely able to follow the right when we see and acknowledge it, is a disordered one, and argues a subversion of the proper adjustments of the moral being. The deeper thinkers among the ancient pagan philosophers saw and lamented this disorder, but they could find no remedy. Nay, after all their enquiries they were constrained to say, that they must give over all hopes of amending the morals of men, unless God should be pleased (by particular interposition) to send them some person to instruct them. He has done it in the mission of Christ, Whose coming in the flesh, we celebrate this day as the greatest event in this world's history. It is too poor to speak of it, however, as the greatest event in the world's history. It admits comparison with no other. It is the one event, without which the history of this world would have been simply that of sin unredeemed, and ruin without repair.

The problem of the moral wants of man was greater than man knew, and though the earnest and sober-minded thinker would turn to God, as the only refuge, He alone was adequate to devise, as He only was able to provide the remedy.

Christ's special mission was to recover the world from sin, and from its alienation from God. He came as a mediator between God and man. He came to make atonement for the sins of men, and thereby to open the way to their restoration to the favor of God. He came to set up a spiritual kingdom, in opposition to that prince of the power of the air who rules in the hearts of the children of disobedience; a kingdom, the voluntary subjects of which must be under His more immediate power and protection, and under the administration thereof, aided in living in allegiance to God. To accomplish these great ends, He became incarnate. To accomplish these ends, He who was the eternal Son of God took upon Him the nature of man.

It has been asked, "Was this necessary?" And it has been presumptuously answered, "No." But can any one take this position without assuming that he knows the whole of the case, that he understands the whole range of the purposes and plans of God, the whole extent of the divine administration, and is qualified to determine what is and what is not necessary under every possible emergency; that he understands the whole of the diseases of human nature, and all that could be necessary for its restoration.

Upon such a question, we are not, and cannot be qualified to decide. It were presumptuous in us absolutely to affirm, or absolutely to deny. What God has done, it was undoubtedly best for Him to do. What He might have done otherwise, than He

has done, it is more than folly for us to enquire. That there was a necessity for the Incarnation, the Holy Scriptures seem to leave in no doubt, though they do not inform us of its nature. "Forasmuch as the children are partakers of flesh and blood, says St. Paul, He also took part of the same, that through death He might destroy him that had the power of death;" and again, "Every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity, that this man have somewhat also to offer." But leaving this question, which concerns not us, but the wisdom or the propriety of the divine administration, *we can see the congruity of this arrangement with the wants of man, and the great work of Redemption.*

Having through His incarnation a human as well as a divine nature, it is manifest to our apprehension, that our blessed Lord was more perfectly fitted as representing both, to be the Mediator between God and man.

But let us look at the subject more particularly. According to the divine appointment, it was an essential part of the work of mediation, that our Saviour Christ should make atonement for the sins of men, and in order to this, His incarnation was obviously necessary. "Taking to Himself our flesh and by His incarnation making it His own flesh, He had now of His own although from us, what to offer to God for us," (Hooker, B. v. § 51.) "When the fulness of time was come," saith St. Paul, (Gal. iv. 4, 5,) "God sent forth His Son, made of a woman, made under the law, to redeem them that were

under the law, that we might receive the adoption of sons;" and again, (Heb. ix. 15,) "For this cause He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions, they which are called might receive the promise of eternal inheritance." The Incarnation made the Atonement by the death of Christ possible. The union of the divine nature with the human, made His death adequate to the great purpose of atonement, adequate to the putting away of sin, adequate to the vindication of the honor of the law, even when the sinner is pardoned. But we are to look at the death of Christ, which was thus dependent on his Incarnation, as not only making atonement, but as a *moral power*. "And I, if I be lifted up," said our Saviour, "will draw all men unto Me." What can so demonstrate the infinite holiness of God, and His hatred of sin, and the certainty of the divine judgment against it if unrelieved, on the one hand; and, on the other, the infinite compassion of God towards the sinner,—as the death of His Son upon the cross? Let it sink into the hearts of men, that He who thus died was the eternal Son of God; that He came down from heaven and was incarnate and was made man that He might be crucified for us; and there is a moral power established which will, by the grace of God, work the regeneration of the sinner, fill him with repentings for his sin, with gratitude for the infinite mercy and grace of God, and with devotion to His service.

Another and obvious bearing of the Incarnation

of the Son of God upon His work as a Mediator, is that He was thereby brought into full sympathy with human infirmity. This point is strongly brought to view by the Apostle Paul. "We have not an High Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin," (Heb. iv. 15.) And he deduces this obvious consequence, "Let us therefore come *boldly* unto the throne of grace that we may obtain mercy and find grace to help in time of need." Every one who in his heart believes this great truth, must feel the power of this appeal. We may reason on the mercy of God, and draw our conclusions, that we need nothing more than the assurance that God is love. I have nothing to say in derogation of the delightful confidence, which the pure in heart cannot but feel in the love of God; but man is a sinner, and the more conscious he is of his sin, the more does he feel that he has forfeited that love; and a doctrine like that before us cannot but address itself to human sympathy, and act as a powerful persuasion to faith and confidence. You all know what a fearful heresy has within our times received its crowning sanction from that power, which claims to be the highest in Christendom, and has been adopted by a large part of the Christian world. The real power of this heresy of the immaculate conception of the Virgin Mary, and of her exaltation to be the great intercessor between God and man lies not so much in decrees of the Pope, as in its appeal to human weakness, and the apparent and plausible

substitution of the tenderness of the Virgin Mother for the rigorous justice of God. This profane doctrine turns the very mercy of Christ into severity, and represents Him as moved to acts of clemency only by the appeal of His mother. But it is enough for us that we have One to look to as our Mediator, who having become our brother in the Incarnation voluntarily bore our grief and carried our sorrows. We desire to substitute no more merciful daysman between us and God, than Him who voluntarily took upon Himself the likeness of men, and became, for our sakes, obedient unto death.

But let us take still another view of this great fact. Having taken our nature into union with His divinity, Christ has sanctified it and given us an example of a perfect man. "He has given us an example that we should follow His steps." His life has become to us a living law. It is not an impracticable example which He has set for us, for it is the finite perfection of His human nature, His perfection as a man, not His perfection as a God, that we are required to imitate. It is such a perfection as uncorrupt human nature might have been capable of, and such as restored human nature may attain through the powerful aid of divine Grace, sanctified through its alliance with the divine nature. He was, as a man, *without* sin; and, admitted to such a union with God as he has provided for us, we too may aim at the perfection of our moral nature. He who gives us the example, gives us the power to follow it; and as we are exposed to trials and temptations, which might be beyond the ordi-

nary measures of His aid, He has promised that His grace shall be sufficient and requires of us only the faith to follow Him. The Christian life consists in the imitation of Christ. We may study His life as a perpetual lesson and encouragement, and we have reason to thank God, not only that He was placed by His incarnation in a condition to give us such an example, but that He subjected Himself to so many trials, and to such contradiction of sinners, that we might learn our duty under its most difficult emergencies. And we may rejoice and give thanks too, that virtues so hard to human nature, as Christian meekness and patience and forbearance, so trying often to the pride of man, have been honored and sustained by an example not only human but divine.

Such are some of the most obvious relations of the Incarnation of Christ to the moral condition and wants of man. I might go on to point out others; that through His death He hath *abolished death*, and triumphed over him who held the power of death—that His *Resurrection* is the example and proof of our resurrection; that at His Ascension He carried His glorious body into heaven, and there sits on the right hand of the Father, our Intercessor, holding the sceptre of His mediatorial kingdom and head over all things to the Church. But the subject is too large for one discourse, nay, it is too large for time itself to disclose, and the praises of redeeming love, the mysteries of the Incarnation will swell the anthems of Eternity. But great as this mystery of godliness may be in itself—over-

powering as it is to our faith, when looked at simply, and abstracted from all its relations to the moral wants of man; it becomes luminous, when studied in reference to these wants, and to the great work of man's redemption. And how great a work was this, not only in our view, but in that of God. If all sound theism teaches His care for His creatures to be such that even the very hairs of our heads are all numbered, it is not difficult to believe that He has a deep concern for the moral wants of man, for his restoration to holiness, and the capacity of endless and boundless happiness. Great then as is the condescension of God in the Incarnation, there is nothing incredible in it. It is the condescension of a God; and we who are constantly sinning and yet spared, constantly forgetting Him, though never forgotten by Him, know that the forbearance of God is not to be measured by human forbearance, His love by human love, His condescension by that of man.

The true history of the world is its moral history: it is its history, as the theatre from which are displayed the wisdom and the grace of God—not merely the ingenuity of its mechanical contrivances, though these are worthy of our highest admiration; but His wisdom and grace in the training and bringing forward against all the powers of evil a host of moral beings, created in His own image, for happiness and Heaven.

The great fact in this history is the Incarnation. May God give us the grace to study it, and the moral wisdom to understand it, as far as it is com-

petent for us, as finite beings, to do so, and not only to study and understand, but to observe and do all the duties which it imposes upon us, and to follow the hopes which it sets before us.

SERMON XIII.

FAITH A LAW OF LIFE.

HABAKKUK ii. 4. "THE JUST SHALL LIVE BY HIS FAITH."

THE Prophet who uttered these words, though full of the deepest convictions regarding the moral government of God over the world, and His promises to His people, felt his faith sorely tried upon both these points. He saw before him "spoiling and violence," "the law slacked," "the wicked compassing—about the righteous" and "wrong judgment proceeding;" and when relieved upon this point, and certified that judgments were about to come upon the people for these things, he was again perplexed by discovering that the punishment was to be inflicted by a people farther from God than they. The instruments of Divine vengeance were to be a heathen people, who would ascribe the glory of their successes to their own idol gods; nay, make them the occasion of vaunting these idol gods above Jehovah! How then was the honor of Jehovah to be vindicated, how righteousness and truth to be sustained in such a condition of things as this! He would wait and see: He would stand upon his watch and expect the answer of the LORD.

This recovery of a better mind was immediately met by an assurance from above: "The vision is for an appointed time; at the end it shall speak and not lie; though it tarry, wait for it; it will surely come." In the operations of Divine providence there are infinite complications, wheel within wheel; and the motions, as in the heavenly bodies, are sometimes apparently retrograde; but they all tend to their destined end, neither hastened by our impatience, nor hindered by our unbelief. We must watch their evolutions, watch in faith that He Who made all things will do all things right. Our soul must not be lifted up with conceit that our narrow view embraces all truth, and hurry to the conclusion that movements apparently inverted are in violation of order and hastening to ruin. God will vindicate Himself. He will vindicate the confidence that is placed in Him, and "the just shall live by his faith."

From the limited capacity of our minds, which under any circumstances can only see a little part of the far-reaching providence of God, or of the general system of His natural and moral government over the world, it must often happen that appearances will tend to deceive us. A few phenomena exclusively studied may lead to partial and therefore false theories. Plausible speculations in abstract science may divert the incautious from that which is intelligible and true. Facts selected and arranged for the purpose may be brought to bear upon some utterly worthless hypothesis, so as to give it plausibility; and also

they may be so presented as to seem other than they are, and thus made to minister to false conclusions. Though in themselves real and inflexible they are often among the most difficult things to be ascertained in their genuine simplicity, and most liable to counterfeits.

But not only are we liable to be deceived from the narrowness of our capacities, but we are under temptation—from a restless and impertinent curiosity, or petty ambition of being in advance of others—to abandon settled principles for something new. We are liable also to invent or to fall into false theories because they coincide with our wishes or sustain us in our perverse practices. We are liable to be deceived by others, who have fallen into error themselves, and set forth with extravagant zeal the plausible appearances by which they have been cheated; or who—ambitious of the position of leaders, or seduced by the insane passion for notoriety—endeavor to impose upon others their own inventions, sticking at no plausible fiction in their statement of facts and phenomena, and boldly assuming principles, which the timid, in face of their confidence, do not dare to deny.

To such dangers we are always exposed. There are times when from special circumstances they are greatly increased, and perhaps in some form or other every age has its special dangers and temptations. Our age is characterized by physical improvements and a vast increase of material comforts and material wealth, and to these we attach great

importance. It is a practical age and self-confident, making every thing of its own experience. It idolizes success and is in danger of mistaking gain for godliness. It has little respect for what it calls impracticable scruples, and settles many of the great questions which former ages have handed down to us, by denying their importance. Creeds lose their mysteries, difficult points of faith drop out of sight, and we flatter ourselves that we have become charitable when we have only become indifferent. Another characteristic of the present age is, that it is one of diffused rather than of profound learning. The many are well informed beyond all former precedent. Reading gives such ample materials that it takes the place of study, and the learning of the educated comes to have more of breadth than of depth. The taste for speculation, and the disposition to gain distinction by discoveries in science, are more widely diffused, and we have many Newtons and Bacons in a small way. If their claims to attention are less, however, they are more forward in asserting them, and they find so many minds just in tune with their own, that the note they utter is caught up and vibrates through a wide circle, till the impulse is expended. We have seen prophecies interpreted by men who have no critical knowledge of the language of prophecy, and none of history, and vast numbers moved to madness by their predictions, till the finger of time has passed the fatal hour in the usual serenity of its movement. We have seen philosophasters of this sort setting forth

their laws of biology, and pretending to exercise control over the thoughts and volitions of others by a few passes, and crowds wondering after them until curiosity had become stale, and the pretended science went out. We have seen pretences to intercourse with the spirit world, begun in manifest imposture but continued with an apt cunning, deceiving many for no deeper reason than that they were prone to be deceived, and of a temper to be caught with such pretences.

We have seen Revelation assailed with curious measurements of crania, and unresolved problems in Geology or Ethnology; as if she were responsible for our ignorance in nature or in history; and as if knowledge were not a thing of slow growth, and it were not a matter of constant occurrence that things unintelligible, even to the learned of one age, should become well received truths in the next; and as if, too, Revelation had not already sustained many centuries of conflict, too many to be disturbed by assaults, which, in their general nature, are new only to the ignorance of the assailant.

Credulity may yield to such transient illusions, but Faith says "I will stand upon my watch, I will wait to see what He will say unto me, and what I shall answer."

Without faith man cannot sustain himself in his integrity, amid the dangers which beset him. He must have faith in something beyond himself, faith in something unseen, something which remains fixed amid all the changes and chances of

this mortal life, amid the fluctuations in the opinions and doctrines of men and the oppositions of so-called science.

Though we are limited in our capacities, and the speculative reason is often at fault in making out a clear and consistent theory upon many matters most interesting to us, and finds itself in error after its best efforts, we are not under any such necessity of falling into practical misjudgments as this might seem to imply. The speculative reason is not the only guide given us originally by our Creator. We are endowed with practical faculties, which if allowed fair play will often guide us safely where the speculative reason fails. Conscience accuses and excuses us without reference to any theory of morals. It discerns the moral character of actions, and discriminates between them by its own force. It is a Law in our minds, as well as a Judge,—a Law written by the finger of Him who made us, a Law transcending in authority any of our speculative fancies.

And there are other judgments upon practical matters, which are in a similar way instinctive and intended for our guidance. Good sense, or, as it is often called, common sense, will often guide us safely in the practical conduct of life without the help of science, and not unfrequently save us from being imposed upon by pretended science, or from the intrusion of real science into questions which are beyond its scope.

Trust in such instinctive judgments is not improperly called *faith*, for it rests on the ground

that such judgments come from practical principles, implanted in us by the Author of nature for our guidance. It is not human faith, for it is not reliance on human testimony, nor the mere working of human reasoning. Neither is it Christian faith; but it may serve to illustrate the fact that man must live by faith, and to show how general this fact is, and that the Christian demand of *faith* is not singular.

If one is tempted to do that which Conscience disapproves, and the temptation is backed by the prospect of great convenience or profit, and plausible reasons are urged to meet and set aside his inward scruples,—how can he resist it unless he has faith in the still small voice within, as the voice of God, when it whispers its monitions. He cannot preserve his integrity amid temptations to dishonesty, his purity amid temptations to sensual gratifications, unless he believes in his heart in something higher than himself, in some Law which does not bend to his wishes,—and if in a law, in some Author of that law.

Man truly would have been left in a deplorable condition by his Maker, had he been endowed with none of those instinctive judgments, with no conscience to give him intimation of his moral duties, with no intuitive sagacity and good sense to guide him in matters of every day prudence; if he had no other use of reason than the power to make inductions, to construct theories, and to deduce conclusions from premises. He would have been infallibly the dupe of ingenious specu-

lations, his own as well as of others; the slower in mind the inevitable prey of the more rapid. There would have been no steadiness of judgment, for possible theories are almost as numerous as the possible combinations of facts and of thought, and the newer and the more subtle would have displaced the older and the more common-place. We see intimations of the wild chaos of opinions which would have resulted from such a condition of things, in the facility with which plausible follies, and the most groundless doctrines when worked up into theories, even now gain currency. If we had no instinctive moral judgment to check the pruriency of speculation in morals and to restrain us in our conclusions, no instinctive good sense to keep us from falling into impostures which have been moulded into the forms of science, what limit would there be to the multiplication of designing imposters but that which bounds their own power of invention. These practical principles are given to all, though not to all in the same measure, but some are also gifted with such a facility of believing every new thing, especially if it be such as to flatter their vanity or minister to their wishes, that they cannot be kept from making shipwreck of faith, and character, and happiness, at the call of any plausible and flattering imposture. The waking up of the popular mind by popular education, is generally spoken of as having given the death-blow to superstitions. It has perhaps to old ones, but it is multiplying imposters, and we have seen that education does not

save men from being dupes to the most arrant cheats. It only makes it necessary that impostures should put on an air of science, and pretend to a more refined observation ; and it will be no marvel if this nineteenth century, which we flatter ourselves is the most enlightened age the world has yet seen, should be distinguished in history by the currency of transient and most unaccountable delusions. If a sound conscience and sound good sense commanded, as they ought, more faith, than shallow pretensions to some new discovery, there would be little danger of Mormon or Spirit-rapping delusions, or from the farce of Biology, or the transparent turpitude of the professors of a profligate morality, or from fanaticisms—scientific—political—or religious. Little danger too of the hasty reception of new discoveries, which pretend to subvert all former knowledge, and to demonstrate the folly of all that the soundest minds have hitherto held as best established in Science, or most sacred in Religion. Good sense may see that human progress cannot—as History shews that it does not—go on by erratic movements, by jerks, or by accident. The sober and time-attested achievements of the past age are the starting points for the present, and the sober mind will never surrender well-weighed conclusions at the call of upstart pretensions. It expects discoveries, but it looks for them in legitimate processes. It recognizes the fact that they may come in ways not anticipated. However they come, it will receive them, if they establish their right to be received

by unequivocal proofs, but it will not stultify itself by surrendering all its established beliefs and all it holds dear, to the demand of some green and immature speculation. The fabric of human knowledge is built up stone by stone, and, like some of those grand material structures, the vast and time-honored Cathedrals of the old world, it is the work of ages. Each successive builder studies the work of his predecessor, and adds to it, and the edifice rises, till its finished magnificence becomes the wonder of the world. Nothing but shadowy forms rise like exhalations, and they vanish as easily as they come. No great works except those of destruction are the works of an individual or of an age, and it is no proof of sanity for one to assert seriously that he alone is wise and all beside are fools. Good sense, then, may recognize and resist pretensions, though it may not have discovered the method of logically refuting them, just as we may be sure that tricks of legerdemain *are* tricks, whether we can explain them or not. Such pretensions are tricks attempted upon our understandings, and as their strength is in their confidence, so their assertions, whether principal or subsidiary, are all unflinching. The weak yield, but he who stands firmly on his past convictions, and knows their strength, is unmoved.

These remarks are not aside from my purpose. I wish to show that it is a law of our being, that we must live by faith; that our confidence in our own reason is not merely confidence in a logical process, which we can distinctly state, or in facts

which we can weigh and measure; that we have instinctive judgments of which we can give no account, but which legitimately carry it against the bravest theory, and may tell us without hesitation that our inductions are false, because there can be no lie in that which our Maker speaks unequivocally in us. These instinctive judgments however are of no private interpretation. They are not the judgments of an individual merely, or they would carry with them no proof of the divine authority. They are common judgments, and therefore in their aggregate constitute that common sense, which when rightly interpreted has such high authority. They are the Catholic decisions of the human race, and are the best foundations of philosophy. Sound philosophy accepts them, and her highest aim is to interpret them.

But human philosophy, like human nature, must be finite. It grounds itself upon phenomena which can be embraced in a finite view, and though it may be expanding with advancing time does not promise to grow up into a perfect structure. Successive builders are not working upon the same plan, and each adding to the labors of his predecessors. There are schools of philosophy, and each is busy in subverting the foundations of the others as well as in laying its own. No one has yet received the sanction of the common voice, because no one has yet reached that lofty standpoint from which it can see all and speak in the name of all. Can man accomplish such a philosophy? It does not look like it. There are ideal-

ists and materialists, there are Stoics and Epicureans now, just as there were two thousand years ago; and though we have accumulated facts and phenomena, and have learned the interpretation of many of them, and have constructed many separate philosophies,—a profound all-embracing philosophy, a philosophy which embodies the deepest convictions and the faith of all, in which every man shall find himself more profoundly and truly and wholly than he can in himself, is yet, as a philosophy, a desideratum.

But what Philosophy could not give us, the Gospel has, not as a speculative theory, but as a practical system of Faith.

It is revealed to *faith*—not merely to the understanding but to faith—the deeper inner reason.

It was necessary for it, at its first coming, to produce its external evidences, without which it could claim no right to reception. It assumed, as it ought, the burden of proof, it produced its *miracles*, and wrought them openly in the eyes of the world; it appealed to well known *prophecies*, the record of which was in the hands of its enemies; and in both these, it challenged controversy.

It appealed to the nature of its works, as shewing therein its deeper spirit. The blind received their sight, the lame were made to walk, and the deaf to hear, the lepers were cleansed, and to the poor the gospel was preached. It worked by awakening echoes to its voice in the hearts of men, and many felt what one expressed—"Never man spake like this man."

With such proofs and such appeals it worked its way, and was received by multitudes, in an age in which the learned were sceptics, and the ignorant given to all the follies of superstition; and upon the former it imposed a positive faith which made unbelief a sin, upon the latter an exclusive faith, which denounced unsparingly the fond fictions of false religion, the auguries, the oracles, the incantations which had held them as by a spell, as well as the open worship of false divinities. It offered nothing to ambition, it held forth no promises of secular advantage, it ministered no flatteries, it required self-denial and the cross, of all its followers, and yet it made its way, and established itself, or rather was established by the power of God working in it, and became the religion of civilized humanity. Considering its character, considering the age in which it appeared, considering the array of hostile opposers—Jewish and Gentile, official and private,—the educated philosophy and taste of the age, and the ignorant followers of its superstitions,—and considering who they were to whom the ministry of this religion was committed,—its reception is a phenomenon, to be accounted for by nothing but its divine truth.

As it has come down to us it has come with accumulating proof. It has left its record in every age. It has combatted, and combatted successfully, with popular prejudices, with the hostility of false religions, with the subtlety of philosophy, and with the might of civil power. It has made

its way against them all, and gained not only the understandings but the hearts of the high and the lowly, of the learned and the unlearned. It has not only received the homage of genius but inspired it; and the great poets, the great artists, and the great lawgivers of Christian times have been profound believers.

The Roman Empire, under which it was first established, has fallen, but *it* has survived and subdued and civilized the conquerors. Amid the changes of kingdoms and dynasties it has remained unharmed, suffering oftentimes from the misrepresentations of false friends, and from being abused to purposes of ambition, as well as from the attacks of enemies, but ever renewing itself because it is instinct with the spirit of life from God.

But the strongest hold it has on the minds of men comes not from any external evidences, but from its being a revelation to faith. It addresses itself to the deepest and best sentiments of man, and reveals him to himself. When the woman of Samaria said to her friends "Come, see a man who told me all things that ever I did," she expressed a confidence in which there was little chance for unbelief. The heart that knows itself and has listened to the revelation of God, knows that it is therein spoken to as by no other voice. We may not understand this, if we have not entered deeply into its meaning, or if our own deeper sentiments have not been so moved as to induce us to listen to, and enable us to understand, that

voice which "pierces to the thoughts and intents of the heart." It is vain for the flippant objector to pass his superficial comments on the words of Holy Scripture. The soul which has withdrawn itself from the vanities of life to deep and earnest thought, the heart that has been touched by grief, or taught the worth of things visible by bitter disappointment, and the conscience which has been quickened, may understand them; and when they do, the words of the superficial objector pass by them like the idle wind.

The common instinctive judgments of men find themselves made clear in revelation. "Life and immortality," of which the heart of man could never abandon the belief, but which philosophy could never make clear, "are" herein "brought to light." Though the gospel was published in a pagan age, pagan in morals as well as in creed, its whole doctrine of God, of man, of his accountability, his fall, and the judgment to come, is all in perfect harmony with the instinctive judgments of men, and not only so but renders them so clear, and so confirms them, that they have the testimony of Conscience unequivocally in their favor.

What stronger proof can there be of any doctrine than that it explains all the phenomena to which it relates? What but this is the proof of the doctrines of modern Astronomy? It explains the phenomena of the movements of the heavenly bodies, embraces them in a simple law, and enables to calculate with perfect precision their positions in space. There may be, as there are, unre-

solved phenomena. What then? The Astronomer is not led by this to question the truth of his past observations and deductions. He labors to bring the new and reluctant facts under the great physical law of gravitation, and into harmony with what is already so well established; and his pains are rewarded not by the discovery that all his past knowledge was futile, but by its extension into new domains. There are men who assail the Newtonian doctrine of gravitation, but their bayings receive just the attention they deserve. They go down the breeze and are forgotten. Now, complicated and far-reaching as Astronomy is, it deals with phenomena infinitely more simple and less numerous, and less apparently at variance with laws, than Christianity. It is newer also and has been subjected to fewer trials, from its conflicts with the varying phases of Science and of the fashions of thought. Christianity has been for more than eighteen centuries in conflict with Judaism,—with Roman paganism,—with the barbarism which overwhelmed the Roman empire,—with Feudalism,—with the reactionary and revolutionary age of the Reformation, with the self-confidence of young and regenerated Europe,—and with the vices of her more advanced Civilization; and in all it has been found adequate to their religious and moral wants, whenever these wants were felt, and adapted to them all. It has lived through all stages of Science, and all the phases of Philosophy. Its records have been subjected to the severest criticism in relation to History, to

Government, to Science, to Art, to the practical life of man, to morals, to manners, to the course of Providence; and everywhere it has triumphed. It has shewn itself, under every trial, the Wisdom of God, and the Power of God. His Wisdom, in that in its simplicity it is justified in every mature application: His Power, in that it is working, slowly and gradually, the way in which God accomplishes the great purposes of His providence, the regeneration of men; hindered, indeed, by their perverseness, but producing, when allowed to work freely, the highest excellence to which human nature has ever yet attained.

What more divine testimony could it have had, than it has had? It is addressed to Faith, for neither God, nor His workings can be submitted to the senses, or made the subjects of demonstration; but Faith has enough to rest upon, enough to warrant us to say with St. Paul, "I know in whom I have believed." It does not take the forms of Science, but it has foundations which cannot be moved. Is it then to tremble before difficulties of speculation, difficulties which are such only to the weakness of human reason; or before some new phenomena which seem to be in collision with its doctrines, and which doubtless seem so because they are imperfectly understood. Let us act as the Astronomer, not suspend our faith, but pursue our enquiries, sure that new knowledge will only be new triumph. There will be speculative difficulties, for it is the very purpose of the Gospel to give us that which phenomena could

not give; and as to the occurrences of new phenomena, and apparently incompatible, nothing is more common in the history of Science; and the resolution of such phenomena has been for the furtherance of knowledge. It may be that new discoveries will modify our past acquirements, and if these acquirements are immature, such discoveries will subvert them; but if they are ripe and have grown up into consistent and well-settled knowledge, new discoveries will only enrich and expand them. If anything may claim to be in this position, it is the Christian faith, which, beside the miracles which attested its origin, has confirmed itself by the highest and best and most inner experience of humanity,—which adds to its divine planting, the growth of ages, amidst conflicts with every form of belief, of opinion, of speculation, of taste, of culture, and of civilization. It is not too much to assert as the result of all this, that Christianity *cannot be false*. It is too timid to say—I feel the weight of your objections, but I still must believe it. I say, let objections come. It cannot be false. New attacks can be nothing but new triumphs. Woe may be to the men through whom they come, but new laurels will be won to the faith, and there will come a further expansion of that spiritual knowledge, which like any other knowledge grows and expands by conflicts, becomes richer by the spoils of time, and more and more exalts the man and the humanity which receives it fully, and makes of it a living reality. I have said, and I believe nothing

can be more certain, that without faith in something beyond himself, something unseen, man cannot sustain himself in his integrity. He must believe that the distinction between virtue and vice is a profound reality, though it is a thing which he cannot see with his bodily eyes,—or he will fall under the very next temptation that assails him. He must believe in the authority of conscience, though where it is and what it is, he cannot see,—or he is not to be trusted for a moment. He must believe in God, or he can find no sanction for conscience and the distinctions of right and wrong, and will put them all aside when passion or interest demands it. So much of faith the unbeliever in Christianity may allow; and many have contended that with so much, man is sufficiently provided for as to his moral guidance and that revelation is unnecessary.

If man were in a state of simplicity and purity, if his heart were uncorrupted by evil passions and his conscience by false theories, if his desires were all in harmony with his convictions of duty,—in a word, if he had not fallen,—he might have needed no revelation beyond that which he received in the beginning. But from the start man has corrupted his way before God. The progress of society and refinement, and the increase of wealth and luxury, have invariably brought with them corruption of morals; and the efforts of the philosophic understanding to explain the mystery of man's being and hopes, and to teach him to know God and his duty, have done little else than to

darken counsel, and to bring into doubt that which to unsophisticated practical understanding seemed clear and certain; and Poetry and Art have accomplished little more than to give permanence to the fictions of imagination, and to throw a graceful drapery over folly and corruption.

It was not until it had become perfectly clear that the world by wisdom knew not God, and would know neither God nor its own duty and hopes, that the Christian Revelation was given. It was given to bring man back from his wanderings, to the simple truths of religion which at the first he knew, to release him from the fictions of philosophy, and the unwholesome dreams of Pagan mythology; and to provide for him not only the knowledge of the simple and absolute truth of God, and of his own spiritual and moral nature, but Redemption from sin, which his past history must shew him he needed, and that supernatural Grace, which if he knew himself he knew he wanted for the attainment of moral purity, which is essential to the perfection of his nature. No man can deny that Christianity has done what Philosophy never could do in bringing man to just conceptions of God, and that it has given to the world such moral teaching as neither did nor could grow out of any pre-existing system; that its teachings have been accompanied with a power such as no School of philosophy could boast of; that it has given to the world countless examples of virtue and moral heroism, such as Paganism could scarcely comprehend; and that it has given to Modern

civilization, a character higher and more hopeful than any which has gone before it.

Take away Christianity from the world as it now is, and what would follow? We cannot go back and pick up the abandoned faiths of former ages,—and if we could, faiths, which would not meet *their* wants, would be still farther from meeting ours. And do we live in an age which has no need of faith? Do not its multiplied resources and refinements rather render a living and well-settled faith more necessary than in any former age? Take away the belief in God and the recompence of the future life from those, who, under the accumulated wealth of the present age are overflowing with the measure of self-indulgence and self-aggrandizement,—take away the feeling of religious responsibility, from the thousands who are engaged in the infinitely varied commercial transactions of the modern world, and in working its exhaustless manufacturing power,—take away from its science and its arts, its steam power, its telegraphs and its presses, all living belief in the Religion of Christ, and what would ensue. Let the Prince of the power of the air, the spirit that still works in the hearts of the children of disobedience, come into uncontrolled possession of the means and appliances of modern life, and what imagination could unfold the horrors of the result. Now and then we see what men can become, when all faith is lost to their souls, and they are left to their brute natures aided by a sharpened but unsanctified intellect,—in the villians, who

sometimes make society insecure and set at defiance the severest laws and the most vigilant government. We see what society itself would come to if such loss of faith should be common, in such scenes as those of the French revolution,—scenes which drive men to believe in God as the only hope in the moral chaos, and to look with anxiety to the restoration of belief as the only escape from a present hell. Man has all the passions of the brute, with reason to guide and control them; but if he chooses to act out his brute nature, and uses his intellect as the minister of his selfish passions, to find the means and appliances for their gratification, and to work out his purposes unrestrained by a sense of accountability to a higher power, there is nothing in the history of brute nature that can parallel his power of mischief. Society would be impossible. Calculations of common advantage would restrain the feeble but not the strong, and aggregations of men could be nothing but tyrannies of the most hateful cast.

Now look at the other picture. The man who is deeply penetrated with the Christian faith, who believes not only in a general way in God and a future life, but in the particulars of the Christian Revelation, in the intimate relations of God to man, as manifested in the Incarnation of the Son of God, and in His participation of our nature for our redemption,—in the constant though invisible presence of God, and the means of grace which He has instituted,—in the mission of the Spirit,—in the necessity of daily living and growing in the spirit,

—in the new birth and the new life of the Christian,—the necessity of an inward and all-pervading purity,—the resurrection of the body,—the judgment,—and the life everlasting:—I say, the man who really believes all this,—believes it not only as he assents to a conclusion in Geometry but with the hearty concurrence of his will, and loves that which he believes and grows into it,—cannot but be a good man of the highest and purest type, living not for himself alone, but as a constituent part of humanity, finding his happiness in being and doing good.

Let such a faith pervade all the individuals of a society, and there will be no need of bolts and bars, no need of criminal law or its ministers, no need of pledges nor of reform associations. Every man will be a law to himself, and a living law.

All will work in mutual love and confidence as God has appointed them, each having honor in his sphere, and all enjoying their appropriate happiness.

The Christian faith, and the Christian faith only,—not as a doctrine or a theory or an abstraction of any sort, but embodied in the Christian Church, the Christian Oracles, the Christian Sacraments, fully believed and earnestly adhered to,—is adequate to all the wants and trials and temptations of modern life. What a fearful responsibility then do they incur, who are endeavoring to unsettle this faith, and what incalculable evil may not arise from the least loosening of the bonds of religious conviction. And to the intelligent

believer, what can be more sad, than to see how lightly vast multitudes hold by the faith by which alone they can live. Never an age more needed a full, clear and explicit faith than this, and never one perhaps more abounded in the projects of unbelief. The multiplied temptations which render the faith so necessary, are stimulating such projects. The faith is a restraint and meets with resistance. That which deserves to be reprov'd will not willingly come to the light. The conflict of light with darkness, which the old Persians fabled, is still going on; and those who love darkness rather than light, will seek to put the light out of their way. There may be honest unbelievers, who fail to believe because Christianity has been misrepresented to them by the lives of its professors, or their absurd speculations, and who see in it nothing but a pretence; but the vast majority are enemies to the faith through the pride of their hearts, or because their works are evil.

ADDRESSED TO THE GRADUATING CLASS—My young friends; The occasion on which I now address you is interesting both to you and to us, your teachers. You have been for four years under our guidance, and we have directed your steps, in your youthful studies in the fields of Literature, Science, and Philosophy; never, I trust, unmindful of the higher claims of Faith, nor failing to use such occasions as might occur, of presenting these claims to your attention. Knowledge is useful. Your minds have received culture and discipline by your stud-

ies; but it cannot be said of Literature or Science, that the just shall live by them. We may live better by them. They adorn and enrich. They are a source of happiness and growth. But they are not the life of the Soul. The things they deal with are but as shadows, appearing in time, of the infinite realities, which it is the business of Faith to make us apprehend.

I trust you carry with you, not only creditable attainments in Literature and Science, but such a measure of Faith, as, properly cherished, will enable you to live justly, and defend you from the dangers which will beset you. You leave the securities of college life; its dangers, many would say. I admit the dangers, I must assert also its securities. The period of life which young men spend in College, is just that of their greatest perils,—the forming period,—the period in which infancy is passing into manhood, and, without having attained its wisdom, is disposed prematurely to assert its rights. In College they are using their young liberty under friendly guidance, and while their minds are being stored with just principles, they may be trained to habits of self-government;—and though there may occur errors and failures, many things to be reprov'd and many to be deeply lamented, the result is usually good, and I question whether there is any other position, in which young men are ordinarily placed during this trying period, from which they pass into manhood so generally prepared at once for the duties, the trials, and the temptations, of life.

The duties of life however are difficult and the trials and the temptations severe; and too many, who enter upon it with apparently the best preparation and the fairest prospects, fail. It would sadly disappoint us to see any one of you falling under these trials and temptations, and making shipwreck of your best hopes. That you may not do it, hold fast to your faith. "Lead me to the rock," says the Psalmist, "that is higher than I."

Cherish this faith in something higher and holier than any thing which you can see. Grow into it, by bringing it into all the deeper experiences of your lives. You will see more and more of its truth and its power. You will find it an anchor to the soul, and that it is not a vain thing, but your very life.

But let it be a definite Faith, not a poetic vision, nor a philosophic ideality, but Faith in a God as revealed to us by our Lord Jesus Christ. Let it be living and operative, inspiring your thoughts and your hopes, controlling your conduct and sanctifying your influence.

My young friends,—our hearts and our prayers go with you. We have watched with anxiety the development of your characters; we shall watch with anxiety the result. You are a part of our life. Your successes and your failures will be ours. We shall feel that we have a share in the good that you accomplish, and our cheeks will glow if you fall into reproach.

My young friends,—may God be with you, and His image live in your hearts; and if in the hurry

of the battle of life you should at any time forget Him, may He still defend you, and recall you to the remembrance of Himself, and prepare you for His glory.

SERMON XIV.

THE LAW OF LIBERTY.

JAMES ii. 12. "SO SPEAK YE, AND SO I THEY
THAT SHALL BE JUDGED BY THE LAW OF LIBERTY."

IN order that we may understand the meaning of Holy Scripture, we must interpret its language in one place by its language in another, or, in other words, by ideas which itself furnishes. If we interpret it by the theories and views which exist in our own minds, or by the current opinions of the world around us, we may please ourselves in the confirmation of our own conceits, or flatter the notions of the age, but we shall be very likely to fail of attaining that instruction, which it was the purpose of God to convey to us. His thoughts are not as our thoughts, nor His ways ours. In seeking wisdom from above, we must hold in subjection our own. We must lay aside the conceit of our own sagacity, and come to God in the humble confession of our ignorance and blindness. We must become fools that we may be wise.

On no point are we more likely to be led astray by the temper and maxims of the age, than on that which is brought to view in the text, the *law of Liberty*. Few things are so much talked of as *Liberty*. It is the passion of the time. It is the

boast of one people, the eager desire of another. It is the argument of the reformer,—the spirit-stirring cry of the demagogue, and the hope of the oppressed. It is a word to conjure with, and the easily admitted defence of the popular agitations by which the world is moved.

Were we to ask our age then, what is meant by the *law of Liberty*, it would promptly tell us, *the law that all should be free, free to follow the dictates of their understanding and their conscience, free to work out their own security and happiness.* And perhaps some of its more enthusiastic representatives would tell us, that man should be *free to follow out all his impulses; that all constraint is wrong, that he is a sufficient law to himself*, and that his errors, as well as the evils under which he labors, are the consequences of exterior laws and rules, interfering with the *freedom of his proper action.*

It is very true that Christianity is the friend of freedom. It teaches the master that he is subject to the same law of God as his slave, and that he shall one day appear side by side with him at His righteous tribunal. It teaches him that they are both made of one blood. It demands consideration for the image of God, which the lowest bears, as well as the highest. It restrains ambition, and forbids oppression and cruelty, and enjoins the law of kindness, to which none are too high to be subject and none too low for its embrace. Nay, it teaches the greatest, that his very greatness only makes him the minister and servant of all. Before such a religion oppression dies, and without over-

turning the order of society, and, as is too common with human uprisings, abolishing one tyranny to make way for another, it softens the diversities of condition, fuses the chains of bondage, and brings society to an harmonious and well-ordered brotherhood, bound together by the mutual love and the service which each renders to each, according to the ability which God hath given him.

If its spirit were not restrained by the working of human passion, and its operation by human devices, it would have left little for the redresser of wrongs to accomplish. It would, in its own quiet way, have put an end to oppression, and saved the world the agitation and the misery of revolutionary struggles. The necessities of human society would not have driven man to defend violence and war, by an appeal to the Gospel of Peace.

It is not however this Liberty, of which the text speaks. It is something deeper, the freedom from an evil, of which the tyrannies which figure in the world's history are only particular and partial effects.

What then is it?

"We be Abraham's seed," said the Jews, on a well-known occasion, to our Saviour, "and were never in bondage to any man; how sayest Thou, Ye shall be made free?" Jesus answered them, "Verily, Verily, I say unto you, whosoever committeth sin is the servant of sin."

Our Saviour had promised them freedom, and taking up his words, in a sense which they were not unlikely to suggest to a people uneasy under

a foreign yoke, they replied, with more spirit than strict truth.*

But the freedom which He promised them, related to a bondage from which they nor any other of the sons of Adam are free, the bondage of sin and death; a bondage brought upon them by the transgression of our first parents, itself the fruitful parent of all the evils and tyrannies under which men suffer, the tyrannies of the lusts and appetites of the flesh, the tyranny of passion, the tyranny of falsehood and error, the tyranny of avarice, the tyranny of ambition, and the lust of power.

By that first transgression our whole race fell under "the law of sin and death," as St. Paul expresses it; not under sin and death merely, as being incidentally liable thereto, but under the *law* of sin and death. Sin and death became the rule of human nature, and a rule without exception, for "Jews and Gentiles are all under sin" and "death passed upon all men, because all have sinned."

As the consequences of the fall are no incidental thing, so the grace of our Lord Jesus Christ is no incidental thing, but a provision as broad as the evil. It is a *law*, for as the Apostle St. Paul says, "*the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death.*" Here

*Perhaps they intended to say, "Being Abraham's seed, we have never been in bondage to the errors of false teachers &c. But they might disguise to themselves the bondage they were under to the Romans, by the freedom they really had to be governed very much by their own laws, administered often by native princes.

we have the key to the text, "So speak ye, and so do, as they that shall be judged by the *law of Liberty*:" i. e., that *law of* the spirit of life in Christ Jesus, which, and which only, makes us free from the law of sin and death.

Most men are as unconscious of the bondage they are under to sin, as the Jews in the time of our Saviour, and would be as prompt to say, "We were never in bondage to any man. How sayest Thou, ye shall be made free?" They do not feel that they can be in bondage while they are free to act as they will, free to follow the passions and desires of their hearts. They do not reflect that they may be enslaved by that which they regard as the very perfection of their liberty, that a depraved will may enslave them.

The test of slavery is not the feeling of restraint. The maniac, who is pleased with his prison and fancies it a palace, knows not that he is in bonds. He moves about it with a princely air, and commands and supposes himself obeyed. His will is in harmony with his condition, and he feels as if he were free. It is so with the slave of sin. He meets with no restraints in following the desires of his corrupt heart, and fancies himself in the full enjoyment of liberty. He has liberty that he loves; but is he free? Let him become sensible of his folly and wickedness, and attempt a reform. Let him resolve to break away from the service of sin, and make the effort. He finds that though he may be free to do evil, he is not free to do well, that he is in bondage to sin. He is free as the

ship is free, to go with the wind, but is baffled and makes no head when he would move against it. To be free indeed, he should be free to follow the dictates of reason and conscience, to do that which is right and best, to deny the flesh with its appetites and lusts, and to walk without let or hindrance in the way of righteousness and truth.

The liberty of a finite creature cannot be an absolute liberty, for the very reason that he is finite and a creature. There is only One being absolutely free, because only One of absolute power. He only can say, "My counsel shall stand, I will do all My pleasure," and that because He "is God and there is none else." God speaks and it is done; nay, He need not speak,—He *wills* and it is done. As by His appointment many parts of our body are immediately obedient to our own slightest volition, so to *His will* are all parts of the universe; and every thing and every being it contains is held to an obedience still more prompt, and altogether absolute. He therefore is absolutely free, and He only.

Every *man* is but one of a multitude of equal liberty with himself. His power is derived, and subject to conditions. The immediate power of his will in no case reaches beyond his own acts, and the power, which his own acts can exert in directing and controlling other things, depends upon his acting in compliance with prescribed conditions,—the laws of nature, as we call them,—those rules by which the processes and changes of nature go on according to God's ordering. Our

own nature has its laws, and it is only within the circle of those laws, and in obedience to them, that we can enjoy life and happiness.

If we seek it in any other way which is not agreeable to the laws of nature, we fail. If we seek to do any thing otherwise than in obedience to these laws, we are disappointed. We find ourselves restrained by them. They are the limits of our power, for the very reason that they are the sources of our power. For our power is not our own. It is a power given us of working by means and rule, and therefore within their range. Is this an abridgment of our Liberty? Not an abridgment certainly, for power beyond this does not and cannot belong to us. It is a limit to our liberty, but a limit which belongs to the liberty of which we as finite beings are capable. It does not take away liberty. It only makes the liberty, like our being, finite.

We shall easily admit that the liberty of a finite being is finite, and that a finite liberty may not only be all that he, a finite being, is capable of, but all that is necessary to his *well-being*. Let us not forget that a finite liberty can exist only under the operation of law, or in a state of things in which means freely and regularly accomplish their ends. It is indeed the child of law, for finite power works only by means. It is not, then, by an inconsistency, as some would suppose who are more for liberty than for law, that the Apostle speaks of the law of liberty, for it is perfectly and necessarily true, that for a finite being there is no liberty, where there is no law.

Nor can that liberty be larger than the law. We can accomplish our ends only by the means which the law provides. We may choose an end or not, we may use or not use the means for its attainment, but our liberty does not reach to the subversion of the established relations of causes and consequences. He who wills an end must will the means, nor can he complain, if he rejects the means, that he cannot accomplish the end.

Thus the liberty of a finite being is at best finite, but though finite it would have been all that was convenient, as well as all that was possible for us, had it continued unimpaired. It has been lost, or, if not wholly so, greatly diminished by its abuse. Our first parents sinned and brought the whole race into bondage to sin. We sin voluntarily and rivet the fetters. We have become, to use the language of the Apostle, "sold under sin." "*To will* may be present with us, but how to perform that which is good we find not." "The good that we would we do not, and the evil that we would not that we do;" nay, the perversion is so complete that "we find a law, that when we would do *good* evil is present with us." Through sin we have become impotent to good, and whenever returning convictions of duty come over us and lead us to desire and seek for emancipation, the sad experience of the weakness of our better purposes leads us to cry out with the same Apostle, "Oh wretched man that I am, who shall deliver me from the body of this death."

The bondage of man to sin, though generally

unfelt, is real and difficult to be broken. It is unfelt, because it is not resisted. The strength of a cord is not perceived till it is drawn, nor the force of a current till it is stemmed. He dreams not of bondage, who is daily doing without hindrance just that which he chooses to do. He thinks not of restraints, who has thrown himself into the current and moves freely with it, or has hoisted his sails to a free wind.

But the wind will not be always free. Things will not always accommodate themselves to the wishes of a man, nor will pleasure always satisfy him. Sooner or later, living without law will bring him under condemnation. He will discover that his way has been his folly, and may endeavor to satisfy a quickened conscience and convictions of duty with a better life. But the effort to amend, will reveal the bonds of sin, the struggle against them will prove their strength; and the boast of liberty is not unfrequently followed by a too easy conviction that nothing can be done.

Leave man to himself and nothing can be done. It is true, as our article expresses it, "The condition of man is such that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God." "The grace of God by Christ must prevent us, that we may have a good will, and work with us when we have that good will."

Before Christ came, and beyond the range of supernatural revelation, there arose, by the good providence of God, teachers of righteousness; but

their efforts to benefit their fellow-men, had much the same success as the preaching of Noah, who, though he daily demonstrated his own faith by his works in building the Ark, persuaded none but his own family to enter with him into that floating Church, and be saved from the ruins of the world. The purest systems of Philosophy were powerless in reforming the world, and the lives of many of the Philosophers shewed but too plainly, that there might be fine theories in the head, and beautiful pictures of virtue in the imagination, and the heart never the better, nor the life the purer.

Every man who, having become sensible of the wickedness and wrong that is in him, has seriously endeavored to make himself better, has felt more or less of the *bondage* of sin; and every man, who has sought to guide others in the way they should go, has seen sufficient proof that it is not personal to himself but an universal bondage, from which his own skill discovers no certain way of release. "Ye may give over all hopes of amending men's manners for the future," said Socrates, "unless God be pleased to send some other person to instruct you."

Philosophy failed from an essential weakness. It was an idea and not a power. It was a speculation and not a law. God's grace gives man the power to do that which, without it, he could not do. He may be released from the law of sin and death, by that law of liberty in which it has pleased God to embody this grace. The law of the spirit of life in Christ Jesus (as this law is elsewhere called) is

a divine philosophy, but it is more than this, it is a divine economy, a divine rule, and a divine power.

It is a *divine philosophy*, as it contains the great principles of natural religion, the doctrine of God, the necessity of worship and of moral obedience, and the expectation of future rewards and punishments; and it is a divine philosophy made known with greater clearness than in the teachings of nature, and established by the divine revelation.

It is a *divine economy* also, providing not merely for the government of man considered as a moral being, but for his redemption and recovery considered as a sinner. And here it stretches beyond the range of natural religion, for we have no means of judging independently of express revelation, what it would please God to require of a sinner as a ground for forgiveness; or in what way, if at all, it might please Him to make His grace available to a fallen creature for his moral restoration. The highest stretch of human presumption would not have anticipated such a Redemption as God has provided, and now we almost stagger through unbelief at the greatness of His mercy revealed in Christ.

Christianity is a *divine power* also, the power of God, unto salvation. But this power is a part of the divine economy, for it was as needful to man to provide for his spiritual regeneration and strength, as for the forgiveness of his sins. Hence, after our gracious Redeemer had finished his peculiar office, He told His disciples that it was expedient

for them that he should leave them, that the Comforter might come; that He might come, Who is the LORD and Giver of life, Whose office it is to renew the soul and endue it with spiritual strength, and who should abide in the Church forever, the source of life and power.

But the Gospel is a *divine rule* also,—a law, “the law of liberty,” as it is called in the text,—“the law of the spirit of life.” There are great powers in the universe, of which man avails himself by the use of means. There are great powers in the moral world, and in the system of Redemption and Grace in particular, which become available to man, through means which God has graciously appointed for his use. And as the practical study of the laws of nature is the study of the means whereby we may use the powers of nature, for the promotion of human happiness in the various acts of life, and in providing against physical evils, so the practical study of the Gospel, is the study of it as a law to us; as the system of means by which we become partakers of its grace; as that “law of liberty,” through obedience to which we attain the liberty of the sons of God.

Christ is set forth as an object of our faith. We believe in Him. We believe in his Incarnation, in his death for our Redemption, in His Resurrection and Ascension. We believe in the descent of the Holy Ghost, and in His perpetual presence; and if we do in truth believe these things, we shall desire in some way to connect them with our own life. It will not content us to believe only, we

shall desire to obey, if there are precepts to obey, —to be conformed to the will of Christ, if there is any expression of that will,—to be partakers of his grace, if there are means whereby we may partake of it. It is the very instinct of a true faith to be active, and herein is its virtue. Faith without works is dead. It is no faith. It may be a dream, or a vision, but it is not faith. Faith takes hold on realities, and it compels us to act towards them as realities; and if it cannot reach them directly, it strives to do it through any means which may have been provided.

Christianity offers us such means; it is thereby a practical system. It is a law not merely like the civil, a matter of obedience to rule or precept, but like natural, a system of means and ends, of causes and effects. And this practical system, embraced by faith, and obediently followed, becomes to us the “law of liberty.”

It is a practical system, grounded on the Redemption by Christ, and quickened by the indwelling of the Holy Spirit, and appointed to connect these powers of the world to come with the spiritual regeneration of man. Christ has paid the ransom of our souls; the Holy Ghost supplies our weakness; and in the faithful use of the means of grace, or in other words, by walking in all the commandments and ordinances of the Gospel, and looking beyond them to God, the Father, the Son, and the Holy Ghost, we find relief from the bondage of sin, and a gradual enlargement into the liberty of the sons of God.

This subject is not inappropriate to the present occasion.*

What is more needful for us at the outset of life, than to learn the truth of our nature, not only its essential dignity as made in the image of God and allying us with Angels, but its fallen condition, and to know too that there is provision for its recovery.

And what more needful, than that the young shall be taught from their earliest years, that law of liberty, through which they may become free from the law of sin and death.

The effect of the fall has passed upon all men, and in the gracious purpose of God the remedy reaches as far as the disease. "As by the offence of one judgment came upon all men to condemnation, so by the righteousness of one, the free gift came upon all men unto justification of life." We may be straightened in our theories of Religion, but we are not by the mercies of God. We may all become members of His covenant and receive of His grace, and if we will but be obedient to the law of the spirit of life we shall be made free from the law of sin and the law of death. None are excluded from its provisions. Unconscious infancy may become the subject of the remedy as it has of the disease. He who blessed little children now extends freely His arms of grace to receive them, and has left an example of a child's piety. The young, when they reach the period of more distinct and

* Sunday before Commencement, Geneva, July 12, 1857:

conscious moral purpose, of clearer accountability and increased danger, are called upon to renew their vows and become participators of the higher mysteries of religion, in which faith may be especially nourished; and they are taught vividly the evil of sin, and the richness of that grace of God which has brought salvation. And, as life advances, there is more and more to be learned of the fulness there is in Christ. Every new experience of spiritual want will shew anew the wealth of that grace of Christ, which is equal to all our necessities; and the law of sin and death will be met in the faithful, in all its workings, by the law of the spirit of life, which is working for his deliverance.

We cannot give the young, then, better counsel upon their setting out in life, than that of the Apostle, "So speak ye, and so do, as they that shall be judged by the law of liberty," for so only can they attain freedom and the perfection of their natures.

The service of sin is a hard service, it is a degrading bondage, while the service of God is perfect freedom. The finest intellectual capacities are sometimes rendered useless by vice. Powers which might have led on to success and honor, are prostrated by evil habits. They are checked in their free action by low motives and the solicitations of passion. Christianity is the emancipation of humanity, it is the law of liberty, and he who acts according to it, acts according to that law which is the harmony of the world. He comes

into his proper sphere in the moral universe ; he comes into a concurrence of will with Him Whose will is universal order ; into harmony with that law, through which alone we have the power to work.

If there is any man who can best act his part, even in this world, and most certainly reach the highest point of his capacity, it is the Christian. We know not how much the human mind may have lost of its original dignity and power by the fall, but lose in every way it undoubtedly did. The bad condition of the moral nature obscures the intellect, and the bondage of sin clogs the free spirit. We would put the young, then, on the surest road to honorable success, when we urge them to be conformed to the law of liberty, to be Christians.

Brilliant success, as the world esteems it, is not for every man, but every man has a part to act in life, important, though it may not be conspicuous ; and his success is as valuable to himself as the most brilliant. Now every man at his entrance into the world is subject to the law of sin and death ; and if we look through the lanes and corners, over the fields and by the hedge-rows of the world, we may see how large a portion of the human race fail, fail utterly, and lose themselves in wretchedness and ruin. They follow the law of sin, and it leads to death. They seek for happiness where it cannot be found, in violation of the law of God, and the law of their own moral being ; and what can the result be but miserable failure ?

If we could persuade the young at the outset of life to become the servants of God, and obedient to the law of liberty, it is impossible for human calculation to estimate the misery which would be prevented, or how much would be accomplished for the promotion of happiness and of every great object of life.

In the perverseness of sin, men may fancy that this would be but exchanging one service for another, and that it would be still but subjection and slavery. But is it so? The service of sin binds us to the violation of the highest law of our being, to that which the judgment condemns, to that which is in itself evil and which leads to evil. We cannot follow it and be at peace with ourselves, or at peace with God. To be in this service, then, is a bondage and a hard one. The service of God, on the other hand, binds us to nothing which the heart, or the conscience, or the judgment condemns. It is in itself good, and produces nothing but good. It leaves us at peace with ourselves and with every thing around us. Is it not freedom, then, and the highest that we can enjoy? Nothing in the universe can be without law, or answer its end if out of its proper sphere. It was only in their perfect obedience to law and the perfect harmony of their movements, that the morning stars sang together and all the Sons of God shouted for joy. Could they have resisted their law and abandoned their spheres, there might have been the lawlessness of chaos, but no freedom, and no more song. It is so in

the moral world. Its law is its freedom, and its harmony its happiness.

We are apt to set out in life with a great deal of the pride of opinion, and we shun taking upon ourselves the obligations of Religion, lest we should thereby abridge our liberty. But we are not the less free for binding ourselves to do that which we ought to do, and that without doing which we cannot enjoy life or happiness. We are not the less free for denying that perverse self-will which bids us do that which Conscience forbids; we are not the less free for subjecting to control, passions, which carry us away in violence to our better judgment. It is sin which is our real slavery, and that law which gives us the means of deliverance from it is the law of liberty.

The parent, then, is acting for the freedom of his child, when he brings him to God in Baptism, renounces for him the Devil and all his works, and promises for him that he shall believe all the Articles of the Christian faith, and keep God's holy will and commandments, and walk in the same all the days of his life. The young man is acting for his own freedom when he comes, in his own name, to renew the solemn vow which was made for him in Baptism. He is acting for his own freedom, when he habituates himself to the holy Service of God's Church, and subjects himself to its discipline, and when he embraces, with humble reverence, the Articles of the Christian faith. He thus trains himself to that service which is freedom, and his mind is occupied with

heavenly realities, instead of the illusions of Satan; and he comes to know that which is in regard to himself and to life and to God, instead of being deceived and led astray by opinions and speculations which are at once flattering and false.

SERMON XV.

GENESIS ILLUSTRATED BY GEOLOGY.

GENESIS i. 2. "AND THE EARTH WAS WITHOUT FORM AND VOID."

I HAVE selected these words as the starting point of some remarks on the Mosaic account of Creation as illustrated by Geology.

I may premise that I do not mean, by seeking illustrations of the Mosaic record from Geology, submitting that record to the test of Geology; for I do not think Geology has acquired, as an interpreter of Creation, that certainty which is necessary for so critical an office. Geology has, however, made some progress and may aid us in illustrating the Mosaic record; and the illustration, if we can make it out in any degree, will serve as a test, as such illustrations have served when drawn from other sources; and it may prove, as others have, an additional confirmation of our faith in the absolute verity of the Scriptures of truth.

Wherever allusions may be made in the language of Scripture, to matters embraced within

* Introduction to the Sermon when used as a Lecture, February 15 1857.

the range of any branch of knowledge, it is legitimate to seek therein for illustrations of its meaning; and we shall find its meaning richer, often made more striking and distinct, by such enquiries.

When, however, we seek for illustrations of Holy Writ from any foreign source, we ought to be sure that what we allege in illustration or confirmation is well founded; and particularly careful should we be on this point, when what we allege seems to require any modification in the recognized interpretation of the sacred text.

Human science is necessarily imperfect. The theories which one age accepts and glories in, the next rejects, and perhaps holds up to ridicule. Even facts, as they are termed, are not always found to stand the test of subsequent scrutiny. Scientific facts require scientific observation. They are often stated without their necessary conditions. They are often unskilfully generalized, and fuller enquiry often modifies, and sometimes entirely subverts, statements that have been very confidently received. People are sometimes led directly, by what they look upon as facts, into the most arrant follies, and away from the most wholesome and best established truths.

We should not lose sight of this imperfection of Science, and this infirmity of our power of knowing, when we seek for the illustration or the confirmation of Holy Scripture from any exterior and merely human source. Such caution would save us from an error, which too many have committed, the very serious and dangerous error, of discredit-

ing the authority of a record which has stood its ground against the assaults of eighteen centuries,—because some ill-observed facts and phenomena, or some imperfectly evolved theory, seemed to contradict its teachings.

This just now is the most popular method of attack upon Holy Scripture; and it is one of the saddest of sights to see persons led away from the most certain truths, and their highest interests by some of the merest will-o-wisps of pretended science,—false lights, born of corruption, and with the power to blaze only long enough to mislead.

Arguments against Christianity have been derived from real Sciences in their immature state, as formerly from Astronomy, and more recently from Geology. We shall see, as we proceed in our remarks, whether the works of God, as indicated by the structure of this earth so far as we yet know it, are in contradiction to what we believe, on the warrant of proofs innumerable and irrefragable, to be His word.

But to pass on to the consideration of my text :
 “AND THE EARTH WAS WITHOUT FORM AND VOID.”

The earth, after the first act of creation, and before it was furnished and made ready for the use of man, was in a condition of which, of course, we can have no knowledge by experience; a condition to us altogether individual, and without example. The words used to express this condition are not so. They are common words, in familiar use, and easily understood when they are applied to subjects which we understand. But

familiar words, when they are applied to subjects not familiar, may fail to convey clear ideas. Much more is it so, when they are applied to subjects of which we have absolutely no knowledge. Speak to a blind man in the most intelligible terms about colors, and your words to him will convey no meaning. He may, from some fancied analogy, attach notions to them, but they cannot be conceptions of color.

“Without form and void.” We know what these words mean when we use them with reference to things familiar to us, but what they mean when used, as here, to describe the condition in which the first efforts of creative power left this globe of earth, we cannot know, merely from the words themselves. It is idle to look for satisfactory explanation in the principles of philology. As well might the blind man search in philology to become acquainted with colors; and hope to get by investigating terms, and tracing them to their roots in other tongues, that which other men acquire by sight.

We can never have experience of such a condition of the earth, as that which these words describe; but may not the investigations of Geology, which for half a century past have been pursued with so much energy and success, help us to an explanation? May they not enlighten us, as to those changes which have taken place since the act of creation? May they not shew us changes, which under the operation of natural laws, have covered the rugged face of the earth with a rich

and fertile soil, and stored its bosom with treasures for the use of man, so that when the time came for placing him upon it, it was no longer "without form and void," no longer unfinished and unfurnished? To me, this seems to be a proper enquiry, and it may be pursued with good hope of a satisfactory result.

The point on which Geology has seemed, to many, to contravene the words of Holy Scripture and to convict them of error, is *the age of the world*, or the *date of the creation*; but going back from the indications of Geology to the more careful consideration of the record, we shall see an example of the manner in which we are sometimes, by things without, led to a better understanding of things within.

When men formed their conceptions of the work of creation from the very brief account of it contained in the beginning of Genesis, it was not unnatural for them to suppose that the whole of the first chapter related to one definite point of time. They were not aware that there was anything in nature, which required them to distinguish between the original creation of the world, and the fitting and furnishing thereof for the use of man, or to indicate that this globe of earth had long existed before man became its inhabitant; and *they did not look for anything of this kind in the sacred text*. When Geology came forward, then, with her discoveries of the successive strata which constitute the Earth's crust,—with her proofs that these successive strata must have been formed

slowly and successively under quiet seas, while successive generations of animated beings lived and died and left their remains to be safely imbedded in the forming rocks;—with her proofs that there have been successive and slow upheavals and depressions, successive elevations of the soil, and immersions under the primæval sea, and all this before man appeared;—they were, of course, startled, and went back to the record. They brought new light to the reading of it, and they found that the confusion they had made of things distinct, is not made in the sacred text. They read that “in the beginning God created the heaven and the earth,” and they are told distinctly that “the earth,” so created, was “without form and void.” They read on, “And the Spirit of God moved upon the face of the waters, and God said, Let there be light and there was light.” The original act of creation is not confounded with that which commenced when the Spirit of God moved upon the waters. With that movement of “the Author and Giver of life,” began the heavings of life in the vast inert mass; with that movement commenced the work of the six days. The work of each of them was ushered in, in the narrative of Moses, with the declaration “And God said,” intimating at once, not only the power which was at work, but the distinct operation of that power in a new movement.

This discrimination of the act of creative power in bringing into being the rude and unformed earth, as given in the two first verses of Genesis,

from the work of the six days, as commencing in the third, is not, however, a new interpretation, hidden till called forth to meet the objections of Geologists. Bishop Patrick, more than one hundred and fifty years ago, speaks of some who thus read the first two verses,—“When God first created the heaven and the earth, the earth was without form and void,” and he speaks of this chaos, as he calls it, as the first of the works of God.

If this interpretation were new, however, this would be no objection to its validity. There is more in Holy Scripture, than was known in past ages; there is more than is known to this age. Prophecy will be made clear by its fulfilment. The wanderings of the Children of Israel, through the Red Sea and the Wilderness, have been made more intelligible by Geographical research. Historic difficulties have been cleared up by the discovery of monuments and coins, and there seems no reason why accounts of God’s works in nature, obscure in the brief description, should not find their explanation in the study of these works.

Before we proceed to consider the condition in which creative power first left the Earth, let us notice, for a moment, the declaration, that “in the beginning God created the Heaven and the Earth.” There have not been wanting philosophers, who declared that the Earth was eternal, and averred if ever it were not, then it never could have been. It might be difficult to give a satisfactory refutation of this position, considered merely as a point of speculation, but the discoveries of Geology

which have created so much alarm seem to accomplish it effectually. The Geologist sees clear indications of the agency of natural powers, subterranean heat, and the consequent volcanic forces, the agency of air and frost, and agency of water at work from the very beginning of things,—working as he sees them now working, and producing effects such as he sees them now producing. Hence the accumulated strata, with their organic and mineral contents, and hence the filling up of lakes and valleys, and the formations of these deposits at the mouths of large rivers, which have carried the land so far into the ocean. Great as some of these results have been, and far back into the ages of a past eternity as the Geologist may imagine he must go to find their beginning, he must imagine a beginning somewhere. These processes are not yet completed. The Mississippi is carrying down vast quantities of earthy matter in her annual floods to the Gulf of Mexico, but though the land is encroaching upon the water, the Gulf is not yet filled up. The process may have been going on for ages, but so far as any of the facts or phenomena which come under our observation go to show, it cannot have been going on forever.

There was a time when these changes, now incomplete and going on, commenced; and that time doubtless was the beginning, when God created the Heaven and the Earth.

If, now, we wish to ascertain the condition of the Earth when it first proceeded from the hand

of God, in order to the interpretation of the text let us imagine it stripped of all those strata, which wrap it about like coverings, and which have been formed by the changes to which we have alluded. First, remove from it all those loose earthy deposits, finer or coarser, which constitute our soils, our sands, our clays and our gravels: Then, the marls, the chalks, and other softer limestones: Then, the sandstones, the marbles, and the slates, with the deposits of coal and salt. We are not yet at the nucleus, though we have stripped the earth till we begin to see it in its original unformed and void aspect. Underneath these strata are formations prior to all vestiges of life, and if we may judge from their character, produced by agencies which can hardly coëxist with the life either of plants or animals. Slaty granites, softened by volcanic heats, spread themselves over the foundations of older rocks, and coarse conglomerates, accumulated in the convulsions and the wear of furious elements, assisted in the rough casting of this unformed globe.

Geology, for a long time a favorite because an unlimited field of speculation, now repudiates theory, except so far as it evolves itself from the comparison of well-ascertained phenomena,—or we might present you a picture of this chaos, in which volcanic vents, now covered by the thick deposits of subsequent ages, should be seen pouring out upon the rugged surface granites and lavas, now under the steaming ocean, now upon the naked rock, now filling the air with stony

fragments and volcanic dust. We might speak of vapors, rising from the warm ocean and condensing in torrents, wearing and washing from the surface of the heaving mountains, whatever water could wear away or transport, to lower levels; and the picture might not be wholly imaginary, for there are not a few clear indications that such wild energies were there at work, not, however, without law, or without a purpose clearly defined by the Maker and Ruler of them all.

Out of this chaos, by the operation of these natural forces, grew gradually those changes which fitted and furnished the Earth for the use of man. Soils were formed, and a vegetation, such as suited their nature and the temperature of the earth at those ages, was made by creative energy to spring forth. The sea, also, began to bring forth fish, and the fossilized remains of both are still preserved in their rocky beds, the records of this primæval epoch. The peculiar vegetation of that period, rank and dense, and much resembling, though surpassing in magnitude, that of tropical islands of the present day, was the source of those vast deposits of coal, so useful, nay, so indispensable to man; deposits which are among the most remarkable of those prospective provisions for the wants of man, which everywhere appear in the forming earth, and which show us the design of God, in the peculiar character of the age in which they were formed. At a later period were formed, perhaps by the evaporation of saline lakes, vast beds of salt,—the present mines of this valuable

article in some parts of the world, and the source of salt springs in others.

I might recount the various formations of sandstone, and limestone, and of slate; of marbles, of plaster, of chalk, of marl, so necessary for the use of man; the materials upon which, and with which, he works to provide for himself protection and defence, and so many of the comforts, and luxuries, and elegancies of life. I might speak of the formation of metallic veins and other mineral deposits, from which he derives the implements of his industry, the utensils which he daily uses, and the media of all his commercial exchanges. I might speak of the formation of soils, by the comminution and intermixture of the oldest and hardest rocks, out of which he gets his daily bread, and out of which grow beauty and protection and shade and use, in art as well as food. But if I knew it all, it would require more than a sermon, or a volume, to tell it. This crust of this huge Earth is composed of materials adapted to meet the necessities and the demands of man. He has been made an intelligent and active creature, fuller of wants than any other of its denizens, and fuller of ingenuity to supply these wants; and by the wonderful provision of God, there is never a want but the means for its supply is beforehand provided; and the whole extent of human power to do, is matched by the means to perform the doing. The treasures in this vast store-house have become gradually known to man, discovered as his wants have put him upon the

search, and doubtless they are far from being yet all known. There is left ample scope for the ingenuity and research of future ages. The supply is ready for the wants not yet developed. The materials are ready for inventions not yet made, and we may be treading unconsciously upon what will prove sources of wealth and power to future ages.

It is these things, which the Earth at its first creation wanted. It is these things without which it was, as the text says, "without form and void;" and how completely it would have been unfitted and unfurnished for the use of such a being as man, without them, how impossible to him all art and all improvement, to say nothing of life, you need not be told.

It may occur to some one to say, "might not God have created the Earth originally and at once, with all this material and garniture for the use of man?" Undoubtedly: But the question is not what God might have done, but what He has done; and it is certain that He did not bring the Earth at first into being in such a condition, but in one which His own word describes as "without form and void;" not a wild, disorderly chaos, in which loose elements were raging madly without law, or left to find for themselves a law,—but in mass and material, though in proper Geometrical form, not yet wrought to its perfect condition, to that ripeness and maturity, which prepared it for the habitation of a race made in the image and likeness of Himself.

And is not this according to His usual manner of working? He never shews haste in any of His works, nor does He do by miracle, that which may be wrought by the ordinary operation of His own laws. We admire the depth and fertility of the virgin soil, in the valleys and plains of many of the newer parts of our own and other countries. How has it been produced? By the action of annual floods washing in the finer particles from the hill-sides and mountain debris; and by the growth and decay of successive generations of plants, which, untouched by the hand of man, have remained to enrich their parent earth. In a way analogous to this did the Earth itself, in a series of longer and larger changes and through more varied processes, become prepared for the first of our race; who was placed upon it, not a savage, but in a condition to avail himself of its resources, knowing his Maker, and himself, and all things about him, so far as he had need. We are in haste with our works, for we have but a short life and a limited sphere. What we do must be done quickly, and it seems a waste of time that the Earth should have been in the forming process, which Geology describes, for such untold ages. We have a special and narrow purpose to accomplish, and every thing intermediate we regard as a necessity, and to be abridged if possible. But who can define God's purposes, and say that the means He uses are means in our sense of necessary preliminaries, that the processes He adopts are merely with a view to their results. And

what is length of time to Him whose dwelling is in eternity? All the works of God in nature, since the first creative act, take place by gradual processes and such as we call slow. An oak is many years in growing from the seed, and man passes through long years, before he reaches his maturity in body and mind, and is prepared to act his part in the theatre of life.

And I think we may see a distinct reference to man as an intellectual and moral being, in God's having chosen to bring the surface of the earth to its perfection by a gradual process, and not at once by the simple energy of a creative word. When, as a few years ago, a fossil fish or shell was called a *lusus naturæ*, a mere freak of the plastic power of nature, enquiry with those who admitted such an explanation went no farther. But when it was recognized as the remains of a living being of a former age, no freak, no illusion, but a reality which came from something real in the past, intelligent curiosity was awakened, researches made, and the science of Geology was gradually created. The key was discovered which unlocks the treasure-house beneath the surface of this fair earth, and Man is enabled to pursue with more intelligence and skill his operations within its bosom.* He sees more of the works of God.

* Here the Preacher briefly treated (extempore) the following heads.

How much has the science of Geology done for all the processes of mining? How many fruitless enterprises has it saved? How much has it done, directly or indirectly, towards the progress of the Arts?

He sees in what manner many wonderful things were accomplished, and though he may adore that Power, which "speaks and it is done," he adores it none the less, when He consents to work by means, means which he can see and study. It is in following the processes of nature, the sequence of cause and consequences, of means and ends, that he discerns the wisdom of the God of nature; discerns those marks of design, which demonstrate the intelligence of the power that is at work in nature. If we could see nothing of the workings of Almighty power, could we understand it as wise? Could we free ourselves from the apprehension of it as a fate, a necessity? Order itself, might seem to us as springing from the inevitable laws of matter and no proof of an intelligent will, a mere crystallization determined by the polarization of the particles of matter.

The Astronomer is none the less devout, because he understands the order of the heavenly bodies, and the simple laws of those forces by which they are held in their spheres and perform their evolutions. The student of Botany is not the less devout, because he has studied the anatomy of plants, and seems to have approached somewhat nearer to an inspection of their processes of nourishment and growth. The discovery of the means which God uses to effect His purposes in the course of nature, brings us as it were closer to the contemplation of His wisdom; and is the means by which we are led to see that it is not a blind power, not a fate, but a power acting with

intelligence and purpose, to which we owe the wonders of this fair creation. Though the study of nature may have been perverted by narrow minds to the confirmation of their own narrow and perverted views, it can have nothing but a wholesome effect upon one who is able to see that there must be something in nature beyond nature, power where there is the working of power, a governing and controlling mind where there is law and order, means working to the accomplishment of ends, and purposes steadily pursued. A vast field is opened to the study of the works of God, by the investigations of Geology, because they set before us a vast field of His operations. They take us back to the time, and shew us as it were the means, through which by His strength He brought forth and set fast the mountains, and gave to the sea its decree.

But Geology has some peculiar advantages over any other department of physical science in its theological teachings. It makes known to us the works of God for unnumbered ages before man was made, makes us acquainted with races of animated beings, and apparently successive races, such as do not now exist; but in all time as well as in all space, it shews such a majestic unity of plan and purpose, as can nowhere exist but in His works. The same principles of animal and vegetable structure and economy are seen in the remains of organic life in every epoch, the same forces mechanical and chemical. Geology seems to proclaim the unity and unchangeableness of

God through all *time*, as Astronomy does through all *space*.

In the preparation of a world, then, for such a being as man, gifted with the power of knowing his Maker, and knowing Him through His works, is it strange that the Creator should have so ordered it, that in the course of it, ends should be accomplished by means, and that phenomena presenting themselves to his investigation should be traceable to their causes. In no other way, I would say it with reverence, could the Creator submit His work to the study of His creatures. What is there to study when there is no process, no means working to ends, no law ; no second causes, in fine, through which the first cause condescends to work. And what, again, would man ever be able to learn of these laws of nature, which he must know in order to apply to his ordinary uses the productions of nature, if there were not natural processes in which these laws could be studied ?

It is by one and the same means, then, that God reveals Himself to man in His works, and reveals to man that knowledge of nature, without which nature would feed him as it does the beasts that perish. He could not calculate, he could not lay out plans, he could not work intelligently and to a purpose, if all he could see in nature were results, and not processes. Instinct might lead him to do, but instinct would never quicken into intelligence, and be expanded. God, then, in nature, addresses himself to man, by working by second causes, i. e. by means which man can study, by

processes which he can investigate. In this way He opens to man the sources of the knowledge of nature. The man, who has no heart to know God, and no impulses for anything higher than immediate physical cause, may not see God in His works; but it is not these second causes that hide Him, the fault is in himself.

Such then is the interpretation which Geology gives to the text. It maintains that "in the beginning God created the heaven and the earth," that the Earth is clearly not eternal, and that so far as its investigations can proceed, it appears that His Almighty hand gave it originally its nicely adjusted form. It goes on to shew us analytically what was the original condition of this globe, or rather what was wanting to it, and thus to explain in some measure, the meaning of the words "without form and void;" and shews us how this want was supplied by the gradual formation of the different strata, with all their vast and varied stores of mineral products for the use of coming man. It shews us the provident wisdom and goodness of the Almighty. It shews us strikingly the unity of His plans and purposes from the beginning of all things; and illustrates his unchangeableness, the result of that infinite wisdom, which, free from the possibility of erring, never has occasion to change.

Geology does no violence to the sacred text, in thus suggesting an explanation which had been overlooked. So far from this, that when once pointed out, this explanation cannot be rejected,

“And the earth was without form and void.” This clearly cannot express a state through which the Earth passed instantly, in the twinkling of an eye, in coming from nothing to its complete condition. It expresses and must be understood to express a condition, not momentary, a condition of greater or less continuance; worthy to be briefly noted, as giving the key to help us when Science should bid us seek for it; but no further to the purpose of Revelation, which is concerned with the physical universe only in its moral inhabitant—man.

This explanation cuts the knot at once of all chronological difficulties. It says at once, Moses himself makes the Earth older than man. The chronology of his books is not the chronology of this globe of Earth, but the chronology of the human race—counted by adding the ages of Adam and his descendants.

But Geology goes further. It confirms the Mosaic account that man was the last, as he is the crowning effort of creation. Among all the strata, full as they are of the remains of inferior animals, of shell and other fish in the lower, of reptiles higher up, of quadrupeds in some of the latest: there are found no remains of man, in any such position as to remove them beyond the reach of the present acknowledged historical period. However ancient it may make the Earth, it proclaims that man is a modern creation; I say a modern *creation*, for it finds no shadow of proof, no hint even, among the myriads of organic forms which it has discovered,

of the development of man from some inferior form of animal life. It finds no abortive efforts at man, no immature specimens of humanity, no trials unsuccessful and cast aside. When he appears at all, it is as a perfect man. And so it is with all the organic creatures of God. There is no trace whatever of that process which has been called "development" in their formation. As soon as they appear, they appear in their completeness. They appear as new creation, just as they are described in the sacred text, complete and completely adapted to the life assigned them; so that over each creation must have been pronounced the words, "and God saw that it was good."

In my remarks thus far, I have spoken of the processes of creation, by which the Earth, after it was brought into being, was carried on to that perfect state in which it was ready for habitation by a being made in the image of his Maker, as these processes are made known by Geological research. We find therein, confirmation of the intimation in Holy Scripture that this was something distinct from the original creation, and a more definite meaning is given to the statement that the Earth as originally created was "without form and void." I have, however, said nothing of the division of this process into the six days, which form so prominent and peculiar a feature in the sacred narrative.

It is an important question,—does this division find any illustration in Geological investigation? Some cut short the enquiry, by assuming that the

processes we have referred to, were prior to the work of the six days, that these six days were natural days of twenty-four hours in length, and that the work of these days was the arranging of this finished Earth, and placing upon it its new forms of animal and vegetable life.

It seems to me, however, that these six days cover the time of this forming period, and that the history contained in them, though not expressed in scientific language, is yet an intelligible, and so far as it goes, an authentic account of the formation of the Earth. I say intelligible not that there will not arise numerous questions of which the account gives no solution, or that we can understand the account in the same full way, that we can understand accounts of things within the range of our ordinary experience. The question then, is, can we find in Geology any illustration and consequent confirmation of this account, so exhibited in chronological order.

Let it be remembered, what Geology professes to be, the science which treats not of the mass of the Earth, its density and its relations as one of the planetary bodies, but of its superficial strata, their characters, their order, their structure, their contents mineral and fossil, and the method of their formation. It knows nothing of those changes, which the Earth may have gone through before the phenomena commenced which fall properly under its examination. Of the original formation of the globe, it has legitimately nothing to offer. Its researches lie wholly in its epidermis.

Of the work of several of the creative days, it would be out of its sphere to speak. It knows nothing of the formation of the light, the work of the *first day*; nothing of the atmosphere, though it studies atmospheric effects upon the rocks, but as a part of creation the work of the *second day*; and of the uplifting of the clouds, the waters above the firmament, and their separation from those which still overflowed the Earth, it has nothing to propose. In regard to the work of these two days or the condition in which they represent the Earth, there is nothing so far as I know, which Science has to object, and very little which she can bring forward by way of illustration. The representation that the Earth was then covered with water is in harmony with what we learn from Geology, which considers the strata as having all been formed under a superincumbent sea.

We come then to the work of the third day, the emergence of the dry land from the bosom of the waters, the separation of land and sea, and the springing forth of vegetable life. Geology may here be summoned. It recognizes the upheaval of the land from the bed of the ocean. It points out those parts of the Earth which first appeared above the waters, and discovers in them unmistakable evidences of a gigantic and luxuriant vegetation. There are many remains of these primeval growths and we have their "witnesses" in the coal formations. "The Geologic evidence is complete," says one of the most vivid as well as accurate writers among modern Geologists, "that the first great

period of organized being was peculiarly a period of herbs and trees, yielding seed after their kind."

Of the works of the fourth day, the unfolding to the Earth the great lights of heaven, and their ordination to be for signs and for seasons, Geology is mute. The lights are above her sphere, and yet she may suggest something, not entirely *inappropos*. She shews us that there is reason to believe that the first elevations of dry land were partial and of comparatively small extent. There was still a great predominance of the watery element, and a high temperature. The Earth then must have been enveloped in clouds and mists, so that, though the light of the heavenly bodies may have groped its way to the Earth, they were themselves invisible. The gradual elevation of the submerged Earth, extending the bounds of the dry land, and diminishing the extent of evaporating surface, naturally produced a more transparent atmosphere. The lights of heaven became visible, not only dividing the day from night, but giving the means of that nice measurement of time, which early Astronomy learned to make, and which modern science has carried to minute perfection. I know not that these suggestions reach in any measure to the explanation of the works of this third day, but they spring out of the circumstances of the Earth, immediately connected with and following the era of the vast and abundant vegetation, as made known by Geology. There is a period interposed in the sacred narrative, between this era and that of the abundant formation

of the fish and fowl of the fifth creative day, and so there seems to be strata containing few organic remains between the coal formations and those which abound in the remains of the monsters of the deep.

But we pass to the fifth creative day, the creation of oviparous animals, those which inhabit the deep and the denizens of the air. This period synchronizes with that in the geological series which is the age of the great sea-monsters and gigantic birds. "It was peculiarly the age," says the eminent geological writer just quoted, "of egg-bearing animals winged and wingless." The waters, as commanded, brought forth abundantly moving creatures that had life, and fowls to fly above the earth in the open firmament of heaven.

The work of the last or sixth of the creative days, was the production of land animals; and the tertiary period of Geology is marked by immense remains of such animals, mammalians and others, of the higher genera. Their remains are abundant in countries where their living congeners are not now found, and species are discovered which have now nowhere living representatives.

Last of the works of the sixth day, and the crowning work of creation, was man. And here is where Geology finds him. There are no remains of him any where among even the older parts of the Tertiary strata. The remains of mammalians abound, but no bone which can be recognized as human, till we come to the very latest deposits, those which have been formed un-

der the present order and condition of the Earth's crust. He is last in the series in the order of Geology as well as in that of the sacred narrative.

Upon this brief review of the Mosaic account, it is obvious to remark, that though there is much in the narrative of which Geology has nothing to say, yet the great points which she has succeeded in establishing as facts in the history of the Earth's formation, are in striking coincidence with it. It is a coincidence, not accidental, but of a kind which proves that there is substantial truth in both the records. The writer of the book of Genesis, ages before the science of Geology had any being, writing not a scientific work nor affecting a scientific style, giving a narrative of the Earth's formation by the power and the wisdom of God, as an introduction to its moral history as God's world; yet gives such an account, that Science, when in the progress of the ages she has her birth, and comes to a proper maturity, cannot but recognize that there was a wisdom before and higher than hers; that there was One who saw the events of the remote ages, of which she traces out painfully the record in the rocks.

The view which I have here presented involves the supposition that the six days of Creation were not natural days of twenty-four hours, measured by the earth's diurnal revolution, but periods, which had their regular beginnings and issues; of a length which we have no means of measuring, stretching back into the ages before the creation of man; and so far, that the human period of the

Earth's history may be, as yet, but a minute fraction of its whole duration.

Such a supposition may do violence to our preconceived notions, but none I apprehend to the sacred text. The word "day" is not used in the Holy scriptures with such limited meaning as to signify merely that natural division of time, which we express thereby. We find spoken of, "the day, when God made the heavens and the earth,"—"the days of prophecy,"—"the latter day,"—"the day of Christ's reign,"—"the day of judgment;"—and in general, I believe it may be averred, in the language of a very able and learned writer upon this subject, that in the Hebrew use, "the word day may be applied to any period of time presenting a completed course or unity of events irrespective of precise duration."

That we are not in this account to interpret the word "day," in the common sense of an astronomical period of twenty-four hours, would seem to be intimated not obscurely, by the statement, that it was not till the fourth of these creative periods that the great lights of heaven were ordained for the discrimination of seasons, and to divide the light from the darkness. Whether this was the period of their creation, may be another question, but the text seems plainly to point it out as that, in which they could first be referred to for the regulation of time.

And there is another thing to be noticed in the narrative itself which seems to shew that these creative days were long cyclical periods, each hav-

ing its distinct mission in the revolution of the mysteries of the forming Earth. Each began with the going forth of the informing Word from God, and each ended with the blessing upon the accomplished work; but the language expressing that work is such as to intimate the infusion, as it were, of a new power into nature by the divine Word, and its outgrowth in natural processes. As in the third day, God said "Let the earth bring forth grass, and herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so. The earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit whose seed is in itself, after his kind; and God saw that it was good." This language describes a natural process; the power given by the life-giving Word, and then going forth to the production of its proper result. The periods for the commencement and issue of such events are the periodic times, the days of creation; and thus understood, the narrative gives us a phenomenal account of the process by which the Earth was brought to its perfect condition and prepared for the habitation of man, and shews us God working by natural laws and in natural order, working as He now works; and working, as I have before remarked, in a manner best adapted to the instruction of the intelligent being, for whose use the earth was thus in preparation.

But there is an objection to this view which seems at first sight a crushing one. The six creative days were the prototypes of the six days

of labor allowed to man in every week; and the seventh, on which God rested from His work, that of the weekly sabbath appointed for the rest of man. But it does not follow from this relation, that God's week of labor and of rest must consist of such days as ours. His seventh day still continues. He is still resting from the work of creation. His sabbath is a long period. It may be that in which He carries on the works of Grace and Redemption, for He rests not from such work, and our day of rest is a day for works of mercy and of spiritual edification. It may, then, run through the whole moral history of man, till "the time of restitution of all things,"—a period indefinite to us, as we imagine were those of the creative days, but definite to Him, commenced in the darkness of human transgression, but with the promise of the Law of righteousness,—its night and its morning making a perfect day, to be terminated with the divine blessing on its completed work.

I have thus gone as minutely into the illustration of the narrative in the first chapter of Genesis, from Geology, as I have been able in the short compass of a sermon, and as the state of our knowledge on the subject perhaps allows. Geology is still a recent science. A small part of the Earth's surface only has been investigated, and though there have been made vast accumulations of facts, the problem of the Earth's Genesis, and physical History is a large one, and Geology is as yet in a condition to advance only partial theories; and these not absolute verities, but as mere sum-

mings-up of her present knowledge, for the greater facility of communicating it, and as helps to farther inquiries and investigations.

With the progress of Geology and physical Astronomy has been developed physical Geography, and a more general cosmical science, the progress of which may lead us on to a fuller and better knowledge of the Earth's history, and help us to know more of the wisdom of God, as displayed in the work and as set forth in the inspired history of Creation. Let us wait and learn. The slow and painful progress of Science hitherto, should teach us not to be too confident in human sagacity; and the fate of theories, achieved with vast labor, and rejoiced over, and then discarded should warn us not, on the faith of similar theories, to let go our faith in that glorious Word of God which has been subjected to the criticism of eighteen centuries without harm; and out of new attacks upon which nothing can come but new victories.

Nature and Revelation are both from God. Either, studied legitimately, and with a reverent spirit, cannot but lead us to Him,—the former only to Him as the God of Nature, the latter as the God of Grace. Where they meet, it cannot but be in harmony, though that harmony may be too deep for us; and the analogies between them, springing out of the profound unity of character, of purpose, and of place, which reigns throughout the works of the Creator, cannot but aid us, when we can catch them, in the understanding of them both, and make our knowledge in them deeper and

richer. The *science* which knows not God, is out the study of a dead Anatomy, or rather the study of that which is living without recognizing its life. The *faith* which trembles at the legitimate pursuit of scientific enquiry is a weak faith. Revelation has stood too many hard conflicts with the world, the flesh, and the devil, to fear new enemies. As I believe it to be profoundly and absolutely true, so I believe that whatever seems to oppose it, will be compelled finally to do it homage; and I believe there is nothing in the works of God, which, rightly understood, will not bear witness to the wisdom of His most holy Word. It is true He is in some sense, "a God that hideth Himself," as well as one "that revealeth Himself." He that loveth a lie, shall never want plausible pretexts for holding it; while to him that loveth and seeketh the truth, light shall spring up, even out of darkness.

SERMON XVI.

THE RELIGIOUS TRAINING OF CHILDREN.

PROVERBS xxii. 6. "TRAIN UP A CHILD IN THE WAY HE SHOULD GO: AND WHEN HE IS OLD, HE WILL NOT DEPART FROM IT."

THERE is no subject more important than the religious training of children. They are the hopes of the World, and of the Church. In a few years both will pass into their hands, and the best thing we can do for either, is to prepare these coming men and women for their coming responsibilities. It is equally important, too, in reference to their individual happiness and success, both in this world and in that which is to come. As that long minority, which God has ordained for man, is wisely or unwisely, properly or improperly spent, so will be his fitness for the duties of life, and so, in all likelihood, will issue his moral and individual accountability.

I say his long minority. Other inhabitants of this world come to their maturity in a comparatively short time. Man's time of pupilage takes up nearly one third of the period allotted to him. But long as it is, it is doubtless not too long. His maturity is charged with high duties, and at the end there awaits him a tremendous reckoning. How he will discharge his duties and be prepared

for his reckoning, turns mainly upon the training of his youth; for as he is prepared for his duties, so in all likelihood will he discharge them, and the way in which he is trained up is in all likelihood the way in which he will go.

At all events this is the principle upon which we are to act. The means of securing the future happiness and prosperity of the young,—so far as God sees fit to put them in our power, and so far as we may possess them consistently with that individual accountability, which must ultimately rest on each one,—lie just in that subjection to our control and training, and guidance, which arises from the feebleness in which life commences, and the gradual expansion of the powers and development of the reason, during that period when submission to instruction and control is natural and easy. If we suffer this period to pass, without exerting faithfully the power which God has given us, let us not hope that we can repair the evil we have done to our own consciences, or to the happiness and final salvation of those whom God has committed to us.

The text brings to view the great duty and hope of parents and guardians, in regard to those whom God has placed under their care. Let us consider it,—“Train up a child in the way he should go.” What is the precise duty here commanded?

It includes, doubtless, in general, right religious instruction, the inculcation of just principles of action, and the formation of right habits. It is of

course understood, *in limine*, that the first thing to be sought for in order to a religious life is a *renewing* of the Holy Ghost. The ground of *our* hope in working out *our own* Salvation, is the truth that "God works in us." The same is the ground on which we press the religious training of children. They are admitted to the same Covenant of mercy in which you rejoice, and under which you claim God's promises; and "of such," as well as of older persons "is the kingdom of Heaven."

The proper beginning of Christian education of children, then, is at Baptism. They are then brought into covenant with God, and then you acquire a title to expect God's grace to accompany and to crown your labors. They are then consecrated to God, and He accepts the offering, for He commands it. They are baptized by the one Spirit into the one body of Christ,—the household of faith, in which they are expected to grow up into living members; and to this end both the grace of God and parental faithfulness are necessary; and, if you are faithful on your part, you have no cause to fear that God will not be on His.

He supplies the needful grace, but He makes it our duty to train our offspring in the way they should go.

I. In discussing this subject, let us first consider that part of the training spoken of in the text, which consists in *Religious instruction*: How shall it be given?

It may be given informally, as times and circumstances in daily and hourly intercourse shall minister occasion. It was commanded the Jewish parent to teach God's words diligently to his children, when he sat in his house and when he walked by the way, and when he lay down, and when he rose up. And our blessed Saviour has set us the example of turning the common occurrences of life into divine instruction.

The method of *formal* stated instruction most approved by experience, is by Catechism, i. e. by question and answer; the questions being carefully prepared to direct the mind of the child to the most important points, and the answers containing these points distinctly and explicitly stated; so that being thoroughly learned, they shall stand in his mind as the main truths and principles of religion, assisting him in the gradual comprehension of its scheme, and guarding him against error and misconceptions.

The Catechism is of course to be repeated till it is thoroughly fixed in the memory. It is to be repeated with rigid accuracy till every word is familiar. The object of catechising is not to give the child a dim glimmering of religious truth, but to fix in his memory, and thence in his understanding, the principles of religion. It is not the first object to lead him to comprehend; that will come afterwards, and come more perfectly if first the language of the Catechism in all its precision be exactly learned. "Words are the way to things." Words accurately learned will lead to the accurate

understanding of things. The memory is developed before the understanding, and the development of the memory furthers that of the understanding. Explanations of the Catechism are important, but are not to be substituted for learning it; and they come with vastly less profit *before* than *after* the words are fixed in the memory. Explanation of that which is not required to be learned, leads to loose conceptions of things, and promotes talk rather than knowledge.

This, I must take the liberty to say, seems to me to be just the result of much of the religious training of children at the present day. It is given in loose interpretations of the Scriptures, or in stories which are contrived to be interesting; which children read for amusement, and from which they get some vague conception of religious truth, but nothing distinct except what they work out in their own way. We may employ narrative in instruction. We have the highest warrant for it. But it should not run into a long and rambling story, filled in its course with sickly sentimentalities and incidents, which do not bear upon the point to be illustrated and enforced; and the interest in the story should not cover up and extinguish the interest in the thing to be taught. By such narratives an unhealthy fondness for mere story, and a distaste for dry unimaginative truth, are begotten; and many a child taught in this way, grows up to manhood with dreamy notions of truth and goodness; but not guarded against error if it comes to him in apt illustrations, nor

against impositions of his own evil heart, ever ingenious, and ever deceitful.

There is at this day a facility in modifying and changing religious belief, and an indifference about precision of the faith; which, though it may flatter itself with the praise of liberality, and be thought to indicate a generous superiority to trifles, yet, in the eyes of the sagacious, is unfavorable to the security of Christian doctrine, and the hopes of coming age. Creeds, which seem to the unpracticed eye to be alike, are set down as identical, and the descendants of those who excommunicated each other as heretics, shake hands as brethren of the same faith. Let me not be supposed to desire the return of polemical bitterness. This old error is in a great measure the parent of the present. The polemical spirit multiplies points of disagreement, and contends as earnestly for party as for truth. And when the fatigue of battle brings about a cessation of hostilities, men see the folly of too many of their nice distinctions, and theological indifference naturally follows. We must and we may adhere strictly to the Faith once delivered to the Saints, without any breach of charity towards others; leaving them, as well as expecting ourselves, to be judged by our common Master.

God has not left us without the means of teaching our children the elements of the Faith. We have the form of sound words in the Creeds, the surest rule of duty in the ten Commandments, and a form and model of devotion in the Lord's

prayer. These are all embodied in the Catechism, and faithful men have added their interpretations of them, and the simple elements of the doctrine of the Sacraments; thus making a brief but complete summary of that teaching which should be securely fixed in the minds of children. Let us not fear to teach these elements of Christian truth to children, thinking that in their minds they can be only words. They will be living words. They will be the moulds in which the plastic and forming thought of those young minds will be cast. They will lead them on, in their efforts to learn and to know, to that knowledge which is right and true; and, saving them from the confusion of early error and misapprehension, make their progress to truth and knowledge comparatively easy and rapid.

The Catechism is both doctrinal and practical. It sets forth in simple terms the fundamental principles of our faith; those great principles, which the wisest know best when they receive them in all their simplicity, avoiding all subtleties and mere matters of opinion; and at the same time it exhibits in accurate yet not dry detail the great duties which flow from these principles, and those which spring out of our relations to God, and to our fellow men. Happy he, whose mind is early imbued with those divine principles of faith and practice; who is not left without direction to work his own way through the mazes of doctrine and the devices of those who lie in wait to deceive the unwary; or to frame his own system of duty,

under the influence of a deceitful heart, the temptations of the world, and the guidance of the prevailing fashion in morals.

There is a movement in the common opinions of men, in Religion and Morals, as well as Politics, which may be compared to currents in the Ocean, and may drift us far out of our course and expose us to imminent hazards, if we have not some fixed object by which we may ascertain our true place. And what can this be, but something which those currents cannot touch; something beyond fashion; something beyond progress, and towards which progress should lead us; some authoritative standard of Faith and Practice, which it is not our business to improve upon, but to attain. Look through the Catechism, and you will find not only Doctrines, which the modes of thinking and reasoning now in vogue do not compass, but Duties enjoined—as the Duties of submission, obedience, and reverence, where they are due—which the popular feeling holds in little respect. We sometimes flatter ourselves that we are wiser than our fathers, because our fashions of thinking are different from theirs. But fashions in opinion are evidences of human weakness. They arise from the fact that we compass truth only in parts, and hence, in our theories, always mutilate it. Let us be thankful, if any where we can find it entire, and in such simplicity, that we can avail ourselves of it to forestall the errors of our partial understandings; and if any where the youthful mind can learn the lesson of its Faith and Duty, before

the understanding has been perverted by false theories, or the conscience seared by commerce with the world.

II. But I must pass on to another point of duty enjoined in the text, and one which seems to me more directly indicated than that of which I have spoken, namely, the *formation of right and religious habits*. *Training* is in general, *educating*; but more specifically it is *forming to a practice or character by exercise*. "To train up a child in the way he should go," then, is to exercise him from the earliest practicable period in the discharge of moral and religious duties, to accustom him from the earliest period to recognize his religious obligations.

It is in vain that we fill the heads of children with right notions, if we pay no attention to their habits. It is useless to talk to a child about *obedience*, if he be allowed to form the *habit* of disobedience; to talk about the reverence due to God, if he be allowed habitually to treat His service, and perhaps His holy name, with irreverence.

Character is formed very much by habits, and habits are formed by repeated acts. If you wish to form a child to *truth*, *train* him to speak truth under all circumstances, and not only to speak it, but to *act* it. If to *obedience*, train him to obey. Let your commands be reasonable, and then calmly but firmly insist upon obedience. Through the unvarying and repeated acts the habit is soon formed, and ripens into a settled character. The

parent must not make the mistake of expecting to *find* the child what he desires to *make* him. If he needs *training*, he is not what he is to be. He is at first without *habits* of any kind, and it is the parent's great business to see that those which he forms are such as they should be. The business of training cannot be begun too early, though it must, of course, begin with discretion, with gentleness, and unvarying kindness. We would not apply to the bending of a twig, the violence, which must be necessary for the strong limb of a well grown oak. There is the germ of an active conscience in the youngest child; there is a warm full spring of love in his heart; and the judicious parent will seek to call them into action, and through them to regulate his acts and to form his habits. He will carefully avoid rendering this spring of love turbid by passion, and arousing the rebellious will to overbear the yet feeble voice of conscience, and break down its authority. He will endeavor that the acts of the child shall be what they seem; and if they are done in the exercise of love, and obedience to the sense of duty, they will be. Obedience will be obedience; truth will be truth; and conscience and the spirit of charity, the highest and purest sources of human action, will be exercised and invigorated, and the way prepared for them to become the principles of action through life. For another reason, also, the parent should be careful of the manner in which he conducts the discipline of his children. They learn rapidly by *example*; and whatever of

ill temper, or passion, or violence of speech, he may exhibit, he may expect to see faithfully copied. The infection of our nature favors the growth of evil habits ; they need no culture.

But *religious* as well as *moral* character is to be formed ; how shall it be done ? In a great measure, as before, by *acts*. We suppose instruction to be given in such measure as it may, and the character and the life to be formed in accordance thereto. But what are *the acts* of religion which a child can perform ? The same in general with those which are performed by an adult.

Religion presents itself to us not only as a profound reverence and love and fear of God, and regard to His laws, because they are His ; but as worship, or the external manifestation of this inward piety. It is readily granted that external religion is nothing, if the internal be wanting ; nevertheless it is really a part of religion, and an important part. Worship is the expression of inward piety, and inward piety is nourished and sustained by worship. Nay, worship is almost the breath of its life, without which it disappears and dies.

Now children can be led to acts of worship. No Christian parent fails to teach his child the LORD's prayer, and to require the daily repetition of it. The child kneels with his parents at the domestic altar, and joins in the worship of the household. At the proper age it may go to church, and there it should be taught to bend the knee and unite in the worship of God's house. All

this may be thought to savor of formalism; but how will you give to the child the first notion of the homage which is due to the invisible God, of Whom you have told him, so directly, as by exhibiting it in acts of worship and calling on him to kneel and pray. God the Invisible, becomes a fact, when he sees Him treated as a fact. The devout prostration reveals to the infant imagination something of His greatness, and the earnest calling upon Him for our daily wants is a practical teaching of our constant dependence upon Him.

The child is quick to see this; sees it quicker than he can be taught it in words; and though he may not know how to utter it, a great thought has sprung up in his mind. We can scarcely speak of God without using abstractions, but the reverential look, and the serious earnestness of the voice, express a meaning which is deeply felt.

Infant piety finds much of its nourishment in household worship, and we should study to make that worship conduce to this important end, and not suffer it to degenerate into the mere perfunctory reading of a chapter, and repetition of a prayer. The parlor should be, for the time, a church; the devotions should be entered upon with reverence, as in the presence of God; and all should be and appear to be a felt reality.

The worship at home prepares for the worship of the church, and the young mind already trained in some measure to look upon worship as meaning something, and to engage in it with reverence, will find further nourishment and instruction in

the services of the house of God, and will feel them to be neither tiresome nor unmeaning. The truth of God's being and Providence and Grace, which he had been taught to know and feel at home, receives the testimony of the multitude of voices around him, his conceptions are enlarged and his thoughts become deeper.

The arrangement of our public services is admirably adapted, my brethren, to the religious training of the young. Its variety prevents weariness, and it forms, as it is called "a common prayer," not a service which the worshipper listens to merely, but takes part in. The responsive part of the service is really one of the highest importance in the religious training of the young, and not only of the young, but of the old; for who is so old as not to feel himself in the knowledge of God, a child; who does not know that if he would learn successfully in the school of Christ, he must come in the spirit of a child; and that he as well as the child must be exercised into Godliness, and exercised by much the same means. It is really a thing of great moment, that children and men should be accustomed, in the way of public worship, publicly to confess their faith, and to utter their petitions. Piety should not be ostentatious, neither should it be cowardly. How many persons have been deterred from their religious duties by mere timidity, how many have blushed because they have been caught upon their knees? Would they have been such shame-faced Christians, if they had been accustomed from childhood to

fall down and worship before the Lord their Maker, and to join their voices in the prayers and praises of His Church? Nothing would tend more to make the worship of the household impressive and fruitful of the best results, than to make it responsive,—to train its members not only to be hearers but worshippers. It would tend, as in the church, to the gradual development and strengthening of the religious character, and be literally a training of the young in the way in which they should go.

It is the duty of the devout Christian, as it was of old of the devout Jew, to teach his children diligently the words and the truth of God,—to talk of them when he is sitting in his house and when he is walking by the way,—but it is no less his duty also, than it was of the other, to train them to God's service, to accustom them to domestic worship, to take them to the house of God, to occupy them with the duties of religion, and to make them understand the memorials of God's grace. A pie y trained by discourse without practice, may not improbably become a religion of profession merely, one of theory rather than of holy living. Nay, pious teaching without pious example and pious training, may possibly beget unbelief; for the profession of an earnest faith by one whose life is not regulated by it, cannot but seem as mockery; and teaching the faith without training to the practice of religion, cannot but seem, even to the child, to be doing but half a duty if that faith be true.

In my remarks thus far, I have had in view

chiefly the religious training of *children*;—but the principles which I have set forth apply equally to the period of youth, and indeed to every age; for the means of forming religious character under the blessing of God are religious *teaching*; and the formation of religious *habits* by the practice of *devotion*; the *training* of the intellect, the training of the conscience, and the training of the habits.

The age which follows childhood, the period of youth is one, which every religious, nay, every judicious parent, regards with anxiety. It is an age, when the young person begins to be jealous of the influence of others and to assert his independence. The passions are strong; the judgment, though much confided in, is immature; and the pride of opening manhood gives stubbornness to the will. It is a time of peculiar danger, and he must still be under guidance, though modified to suit his age.

If he remains at home, the pious habits of childhood may be retained through the period of youth and daily gain strength, till they become the fixed habits of manhood. But seldom can the entire education of a young person be had at home; and if it could, there would remain the trial of an entrance upon the world, without the experience of temptation such as must at once be encountered.

A part, and a considerable part, of his education, must ordinarily be had at school, where he will find himself surrounded by new associations; where habits of piety may be rudely assailed; where serious thoughts and purposes may find many discouragements; where faith may be shak-

en by contradictory opinions; and reverence for every thing which is venerable in religious faith and practice, undermined by a predominant spirit of irreverent speculation and profaneness; and the conscience may lose its sensibility by familiarity with sin.

Is it not of great moment, then, to give a religious character to schools! to secure in them, if possible, the means of carrying on the religious training commenced at home, until youth ends in manhood, and the young may be safely surrendered to their own keeping, with habits of piety formed not merely in the shade of domestic retirement but in the publicity of these worlds in miniature.

One would suppose that the members of the Church, would be of all most forward in this important matter. Her theory of the forming of religious character does not lead to the expectation of the best results from spasmodic efforts, from the influence of occasional excitements; but from the continued use of appointed means, accompanied by the promised blessing on their faithful employment. And yet where are her Schools and Colleges, to which her devout members may send their sons, secure that the teaching and the religious exercises, would tend to stablish strengthen and settle them, in the way they had hitherto taught them to walk,—to *train* them up in the nurture and admonition of the Lord?*

* If we look through the land, and count up the schools of different grades, which have been established by different denominations, for the education of their children under such religious influ-

Our views of the Gospel system, lead us to combine in the training of the young, religious teachings and religious practice; not to rely, on the one hand, upon stimulating the intellect to religious enquiry, while we neglect to form religious habits, nor, on the other, to form habits of ignorant and unenlightened devotion.

ences as they approved, we shall find that no body of Christians in the Country, at all prominent for their intelligence or their numbers, has done so little as a body, as we. I do not believe that Churchmen are deficient in benevolence or public spirit, or that they undervalue education. But where are the fruits? Have their charities gone to other schools than their own? I know and I rejoice that a better spirit is beginning to show itself among us; that there are here and there Church schools, for the education of our daughters especially. But even these are generally private enterprizes, and some succeed, and some fail. But let me remind you of the startling fact, that (A. D. 1847), out of more than 100 colleges in the United States, there are but 8 under the control of the Church. That more than 60 are managed by the different Presbyterian bodies. That poor as the Roman Catholics are in general, they have 15. That the Methodists have 13; and the Baptists 10. It may be imagined that our number of Colleges is in proportion to the number of our students, but if I calculate correctly, not more than one fourth of our own young men at College are in the Colleges of the Church. Church Colleges are not only few, but they are regarded with comparative indifference by Churchmen, and, therefore, they are small. The patronage which might build them up is scattered. There seems to be wanting among Churchmen the zeal which leads so many of the Denominations around us, to build up Colleges and sustain them. I know not why it is, unless others are more politic than we; or having a firmer faith in their distinctive principles or a heartier love for them, they seek to embody them in Colleges, and to propagate them through Institutions of learning. But as I have already said, one would suppose that, following out our own principles, we should be among the most zealous in establishing and supporting places of education.

The period of youth, the period when the quickening intellect demands to know, and begins to exercise its powers with the reason of things, is just the time when teaching becomes most fruitful and most important. It is just the time when religious habits are needed in uninterrupted force, and the impressiveness of daily devotion, to check the waywardness of passion and to moderate the force of temptation. It is the age, too, which needs to be specially reminded of the vows of Baptism, and the terrors of the future reckoning; the period, too, which needs most the clear and definite teachings of the Church, her steady testimony to keep under the spirit of unbelief, her steady guidance through the testiness of passion rebelling against the reason, and of reason against authority, till maturer thought and larger experience may shew the harmony of God's laws with the highest reason, and the highest happiness of His creatures.

Will the Institutions which are established and endowed by others meet all our wants? Will they serve, in the estimation of Churchmen, the ends at which I have just hinted? I speak in no disrespect of any serious efforts to accomplish a good end; but it is a simple fact, which may be stated without exciting any suspicion of an unfriendly spirit, that different religious theories of Education will result in different arrangements for carrying it forward. We believe in a Church, whose mission is to reform the world, not to be reformed by it; in Creeds which are the same yesterday and to-day;

in the use of a Liturgy for the solemn utterance of our homage to Almighty God. If *we* need the Church's care do not our children during the most trying period of their lives? If *we* need to hold fast by her Creeds for the security of our own faith,—if *we* need to be daily trained and quickened by her solemn forms, do not they? After they have been *baptized* in the Church, and *trained* in the Church through childhood, shall they be sent out of it for *education*? Send them out of it for education, and they will meet with different methods of religious impression; with extemporaneous devotions, with conference and prayer meetings, with revivals prayed for and waited for as the proper harvests of souls; and in general with a system of religious *excitement* instead of a system of religious *training*. I am not censuring others for adopting such a system. I do not agree with them in judgment, but I praise them for doing earnestly what they believe to be right. I would that we had their zeal.

A Churchman sends his son to a College of some of the Denominations around us; and when he is there, he avoids through distaste, or perhaps by parental admonition, the means of religious impression there in use; and what is the result? Religious indifference. He has none of *the means of religious* influence to which he is accustomed, and which he has been taught to regard with reverence; and he easily becomes forgetful of religion. He sustains an injury in his own soul, and he brings reproach upon the Church, of

which he is a baptized member. Perhaps he goes farther. Perhaps, in the conflict of contradictory religious teaching and religious practice, he may fall into the notion of the uncertainty of the whole matter, and become shielded in scepticism. I might make other suppositions, but I forbear.

Let the Church be as earnest as others, in establishing and sustaining her Institutions of learning; let her be as earnest in using her proper and established means for the religious training of pupils, as they are in theirs; and she will soon see results of which she has hardly dreamed. I speak, my Brethren, from long and intimate acquaintance with various Colleges; and I utter my deep conviction, when I say that the regular daily use of her services, with regular instruction in the great doctrines and duties of religion, united with watchfulness and care, and warmed with earnest and religious spirit, will accomplish for the discipline of Colleges, and the moral security and religious improvement of the pupils, what nothing else can accomplish.

And let me remind you, Brethren, that you have an interest in this matter, not only as parents, but as members of the Church, and of the Commonwealth. Colleges and higher institutions of learning have not only a *controlling* influence over the characters of the pupils, but over the whole community. They educate those who educate the people, and their influence spreads in widening circles till the last wave reaches the bounds of human habitation. The time is not distant, when

if other means fail, experience, the most expensive as well as most effectual teacher, will convince us that we need to provide for the religious education of our children at school, as well as at home; and particularly at that period when the lessons of home may be secured or lost forever, and characters are formed for life, and there remains no place for us to correct our errors. In the Church of England, from which ours is derived, pious endowments for the education of the young, have for centuries secured the means of religious education, and the wholesome alliance of Religion and Learning. They have been the source of a regular supply of Clergy for its altars, and provided for the education of the Laity under its shadow. But with these even she is not satisfied; but is multiplying her Colleges and Schools, and investing them more and more with a religious character.

If ever a Country or a Church on earth needed all that can be done for it, in the proper education of its youth, it is ours. No other Country throws so much responsibility upon the intelligence and religious principle of its people; and no other Church holding to a transmitted power, and the authority of ancient Creeds, was ever so much exposed to the conflict of unsettled opinions and the adverse influence of popular theories.

SERMON XVII.

THE DIGNITY AND VALUE OF TRUTH.

JOHN xviii. 38. "PILATE SAITH UNTO HIM, WHAT IS TRUTH?"

OUR SAVIOUR, in the course of His examination before Pontius Pilate, and in reply to Pilate's question, if He were the king of the Jews, had said that His kingdom was not of this world; and in following up another question to the same purpose, added, "to this end was I born, and for this cause came I into the world, that I should bear witness unto *the truth*. Every one that is of the truth heareth my voice."

Upon these remarks concerning truth, which Pilate seems to have understood as little as he did the nature of Christ's kingship, he asked the question in the text, "*What is truth?*" The writer of the Gospel adds, "and when he had said this, he went out again unto the Jews, and saith, I find in Him no fault. But ye have a custom that I should release unto you one at the Passover; will ye therefore that I release unto you the king of the Jews?"

Pilate did not wait for an answer to his question, and it is evident that it was made out of no regard to the truth, and that he cared as little for

the truth which Christ came to witness, as for the Kingdom which He came to set up. He went out without receiving an answer to his question ; and not only so, but after admitting that there was no fault in Christ so far as he could ascertain, instead of dismissing the charge against Him as groundless, and releasing the prisoner by an independent and truth-regarding decision, he proposed to the Jews to demand His release as an act of favor ; although he knew that the favor they wanted was His condemnation.

A regard for truth, as truth, was not however to have been expected of a luxurious Roman Governor, and a man whose whole authority was founded in the right of the strongest. And a regard for truth in the matter of Religion was not to have been expected from a Pagan politician.

Religion was not sustained by the rulers of Pagan Rome, at the period of our Saviour's mission, upon the ground of its truth. To them it was a matter of indifference. It answered all its end in their estimation, when it kept in subjection the minds of the common people, and furnished occasion, in the magnificent spectacles and sacred festivals, of gratifying the rabble and securing popularity and influence for themselves. They were more ready to admit new Gods into their Calendar, than to scrutinize the claims of those already worshiped ; and that Deity was most in repute, not whose claims to divine honors were most valid, but whose worship could be turned to most political account.

I do not however on such grounds undertake to justify Pilate's disregard for *truth*. He knew undoubtedly the value of truth in human affairs; and to a properly ordered mind, truth in *divine* things could not appear less important. The force of natural conscience accusing man of sin, is sufficient to turn his attention to the evidence of an invisible Judge, and to take away all excuse for falling without examination into popular infidelity.

It is not my purpose to discuss metaphysically the nature of truth. Suffice it to say, that it is that which is conformed to the reality of things. In *opinions*, it is that opinion which is conformed to the reality of things. In *practice*, it is the practice which is thus conformed. In *religion*, truth is that which teaches us to regard Him as God who is God; to believe concerning Him that which is, instead of our own or other men's fancies; to believe concerning His revelations to men, that which He has in fact revealed; and concerning His dealings with men, that which in fact He does and will do.

If there is a God, and any reality in Religion which teaches us to know and worship Him, is not truth, absolute, unmixed, honest truth, in relation to this subject, of infinite and paramount importance? Is not disregard for it a departure from the proper dignity of rational beings; and contempt of it, is it not folly triumphing over the reason? Truth—not truth of taste, or of sight, or of hearing,—but moral and intellectual truth, is the object of that reason by which we are distinguished from the

brute creation ; and the truth concerning God, and His nature, and our relations to Him, is moral and intellectual truth of the most transcendent dignity and importance.

If we do not value the speculative, but the practical, the case is not altered ; the truth concerning God and His nature and our relation to Him, loses none of its importance. What knowledge is practical, if not the knowledge of God ? Who is nearer to us ? Upon whom do we more constantly depend ? And with whom are we in closer relations ? “ In Him we live and move and have our being ; ” “ from Him we receive every good and perfect gift ; ” and well say the Holy Scriptures that “ the fear of the Lord is the beginning of wisdom ; ” not of Science merely but of wisdom. But again, it is a *belief of the truth* which must lead us to a just practice. It is not in precept to influence rational beings, unless accompanied with the power and perception of some truth which is the ground of it. Who would “ fear God ” from the force of that precept, if he did not believe in God ? Who would or could love Him, if he did not believe Him to be in truth such a Being as might claim love ? Or who would think that a precept imposed upon him any necessity of obeying God, if he did not believe in Him as a Law-giver and a Moral Governor ? In every case it is not precept alone, but a perception and belief of truth, which leads to practice. Precept is of no obligation, unless founded in truth, and can be of no avail unless its foundation in the truth be acknowledged.

We, my Brethren, are left altogether without the plea that Pilate might urge in palliation of his disregard of truth. We cannot say, that Religion has exhibited to our minds nothing which could be apprehended as founded in the reality of things. We cannot say that the practices which Religion inculcates, are such as we find to be at war with the dictates of natural conscience. It must have been extremely perplexing to the mind of an honest inquirer after truth in pagan Rome, to see arrayed against the perceptions of an unsophisticated mind and the teachings of the visible universe, all the power of the State, and the wisdom of Philosophy, and the authority of Age; and I cannot suppose that any human being ever rose under all this weight, by his own efforts alone, to a clear perception and acknowledgement of the truth of his spiritual nature and his relation to God, even of so much as is possible to be discovered by human reason. And from the difficulty of such a thing it is, that the Scriptures declare that such as sin under such circumstances, —not those who grossly violate their natural consciences, and do things which under any Paganism they cannot but regard as meriting the vengeance of God,—but that ordinary sinners, under such circumstances, will be beaten with comparatively few stripes.

Christianity teaches us nothing concerning God which we do not find to be perfectly agreeable to what we feel within us, and can see around us; nothing but what is necessary, as a key, to unlock

the mysteries of our nature and of the material universe, and of the undeniable course of Providence. It finds, therefore, a witness within ourselves, and in the results of our experience,—and it invites us to search after truth. And yet there are nominal Christians who seem to set almost as little value upon the truth as Pilate. Some take up opinions without examination, or certainly without that serious examination which the infinite importance of the subject demands, induced by some of the accidents of birth, or education, or deference to names of influence. And some refuse altogether to examine, to prove, and to hold fast only to that which is good, regarding it of little consequence what a person *believes*. In regard to a mere matter of *speculative* opinion, it is, indeed, of little consequence what a man believes, but I have already shown that practice depends upon belief; and it may be added that there is not a single truth of Revelation, which is not more or less influential in a practical point of view. We have, then, every reason to desire and pray and labor that we may be led into all truth. We have reason to dread the influence of any error.

But let us consider more in detail, why we should be desirous to know the whole and the unmixed truth.

I. It is only the truth which is *worth believing*. Of what use is it to be imposed upon, or to impose upon ourselves, with fiction of any kind? Is there any honor in it?—any satisfaction? Un-

doubtedly there is, sometimes, satisfaction in a false belief, as in the persuasion that we sometimes indulge that we are better than we are,—or that there is less required of us in the word of God than there really is,—or that God has not tied up the promises of the Gospel so closely as He has, to a life of faith and fervent charity. But if there is satisfaction, sometimes, in delusions such as these, it is but momentary, and a satisfaction to be dreaded rather than desired. There is no safety in such delusions. If they may save us from present pain, it is only at expense of future evil, made thereby more certain or more severe.

Can safe practice be founded on false belief? As well may we expect to come to just conclusions with reason upon false premises, for the articles of our belief are indeed the premises of our actions. If we follow erroneous opinions, we follow false lights, which may lead astray. It is only the truth that, like a beacon shining amid the darkness, can guide us through the danger of our way to the haven where we would be.

2. It was said by our Saviour “Ye shall know the truth, and the truth shall *make you free*.” I do not suppose that the simple exhibition of truth to the mind, has power enough to remove the bondage of sin under which we are by nature, and to deliver us from its dominion. The disease of our nature is moral not intellectual. But in the blessing of God it is a means by which this is effected. Sin averts our minds from the consideration of the great truths of Religion, or insidiously leads

us to more flattering opinions than the truth will warrant, and it must do this, or its power must be diminished. For we cannot go on comfortably in a course of sin; if we distinctly apprehend and fully believe the greatness and the omniscience of God; and the strictness of His Law, and that He will reward all men according to their deeds. The truth, then, admitted to the mind, and allowed to have its influence, has a direct tendency to make us free; an effect which, by God's grace, it is often instrumental in producing.

But has error any such tendency? There is, mingled with most of the errors which men have adopted, a portion of truth,—truth in some way modified or disguised; and it is this mixture of truth which gives to error its verisimilitude and its currency; and this mixture of truth *may* have—notwithstanding the error with which it is united—a salutary tendency. But in such a union *truth* can never have its full effect, and without this combination with truth, error can produce nothing but mischief. Instead of giving freedom to the soul, it only multiplies its fetters. It adds the power of delusion to the dominion of sin.

3. It is only the truth, *which can save us*. A state of salvation is undoubtedly compatible with a very considerable degree of error in religious belief; how much we know not,—nor need we, for we are not the judges of other men; but the fact is plain; for men differing in Religious belief have been sincere Christians. God frequently overrules untoward events to His own glory, and

in His gracious Providence, He sometimes prevents the delusions to which the weaknesses of men expose them, from frustrating the designs of His mercy.

But, notwithstanding this, there can be no doubt that it is only the truth that can have a tendency to effect our salvation, and that all error, and just in that degree in which it departs from the truth, must have a contrary tendency. It has been shown that truth is and must be the foundation of a just religious practice, and that it is truth only that makes us free from the dominion of Sin.

God has revealed to us the way of Salvation—Why? Because it was important for us to know it. If we entertain false apprehensions of it, how are we better off, than if Revelation had not been made? True, since Revelation has been made, our errors are more or less approximating to the truth, and feel more or less of its influence, and thus are not so gross as those of Pagans. But, still, just so far as they lead us away from the simple truth, they lead us away from the knowledge which is necessary for our salvation, and into peril of our souls; they lead us into false views of the demands of God, false views of the conditions upon which He bestows eternal life. The conditions of salvation which God has made known, will remain the conditions of salvation, whatever misconceptions we may have been seduced into concerning them. God has commanded all men every where to repent, and will He

accept of penance for repentance because some have chosen so to render it? But, farther, though our errors may not be so flagrant as those into which the unenlightened Heathen have fallen, they are in some respects more criminal, and, therefore, more dangerous. If we err, we do it without apology, for we have a lamp to guide our feet and a light shining upon our paths. We have the word of God to teach us; and our errors are more often the effect of obstinacy and willful blindness, than of the difficulties of our condition.

4. One consideration more. It is the truth by which *we shall be judged*. We shall one day be called to give to God an account of the deeds done in the body, whether they be good or bad. And at the judgment, God will follow precisely the same rule which He has given us for the guide of our life. And this rule may be called the truth, both because it is founded upon the nature of things, and of the relations which we sustain as moral beings; and because, being the rule by which God has determined to judge us, it is also proposed as that whereby we may regulate our actions.

We may doubtless suppose, that inevitable ignorance of the Law of God may form an excuse for not obeying it. But absolutely in this condition no member of the human family has been left. For, as St. Paul says, those that have not the law "are a law unto themselves," and have a law "written in their hearts." But the dictates of this law are not uttered with the same precision and clearness as those of the revealed law of God,

and such allowance as justice may require to be made on this account will doubtless be made. But with this matter we have nothing to do. We are not in the condition of the Heathen. We have the Revelation of God, and know precisely the rule by which our actions will be tried. We shall be judged by the rule of eternal right, and by that rule as revealed to us.

No other law but that which is the truth, will serve as a basis for the proceedings of the final judgment, for there is none other which would lead to a just or consistent decision. Error has as little fixedness of form or coloring as a Summer cloud. Its shapes are endless, and its hues vary with all the variation in the dispositions, the fancies, the conditions, and temptations, of man. Truth only is fixed,—truth only is immutable.

How manifest, then, that we can have no real interest in knowing and believing any thing but the truth. We may have the interest of partisans in supporting error; and delusions may sometimes be sources of temporary satisfaction, and so may be the fancies of a lunatic. But truth only is real. Truth only can be the basis of certain hopes. Truth only can be the foundation of just principles of action. And it is only so far as we follow truth, that at the bar of Eternal truth we can hope for approbation.

Let us then follow it,—not content with indolently asking with Pilate what it is,—but making a diligent and honest use of all the means we have, of attaining to the accurate knowledge of it.

The attainment, however, is not always an easy matter. The utter confusion of truth, in the multitudes of sects which distract the Christian world, forbids us to suppose that it is an inheritance to which we are inevitably born; and yet, too often do men act as if they regarded it in this light, by rejecting any doubt as to the justness of their own notions, and setting aside discussion as useless. They make no enquiry how they came by their notions; but their having them they seem to regard as evidence enough of their reasonableness. It is not possible for us critically to examine all our opinions upon every subject. Nor is this necessary. If we settle our minds well as to the great and fundamental principles of Religion and Morality, we shall secure ourselves upon the most important points; and we shall form habits and rules of judging, which will save us in a great measure from wrong decisions in questions of less moment; and we shall be aided in this if we should remember that that which is new in Religion is always likely to be false; that that which has been the uniform belief of the Church of God from the beginning, decided in her Councils and recorded in the Creeds, is doubtless true; and that which contradicts it is doubtless error, however plausible it may be in appearance.

Truth is to be judged of by evidence, and we must beware not only of trusting too much to unexamined opinions, because we happen to hold them, but of allowing too much influence to our wishes or aversions. There are, many times,

things which we earnestly desire to find true, and others which we are as desirous of persuading ourselves to be false; and if we are not sufficiently aware of this source of deception to be on our guard against it, we shall be likely to come to the conclusions which are conformable to our wishes. This point is important to be considered in reference to Religion, for all religious truth has a bearing on our hopes and fears of a future world. And when the realities of the future are clearly apprehended, and come to the mind with power, our hopes and fears are deeply excited, and exert a strong bias upon the judgment.

It is to be considered, too, that in matters of Religion our inclinations are prone to be enlisted against the truth. It is the purpose of Revelation not to flatter us, but to teach us that we are fallen beings, and in our own nature inclined to evil,—a fact which we feel no pride in admitting. It teaches us, also, that we are not to expect to be restored to holiness and the favor of God, by any splendid performances which will redound to our own honor, but by repentance,—by humbly confessing and forsaking our sins, and by believing in Him, who has made atonement for sin, and faithfully keeping His commandments. It teaches us, too, that we must lead a life of self-denial, and strive to bring into moral control some of the strongest passions of our nature. If we suffer, then, our inclinations to sway us in forming our opinions, we shall be in danger of so modifying the truth, as to make it less offensive to our pride, and less hostile to indulgence.

We must also guard against that pride which refuses to be taught. Influenced by a spirit of self-sufficiency, we are apt to forget our need of Divine instruction, and to suppose that we know well enough the way of truth, and the way of duty.

Difficult as it may be to arrive at the simple truth, it is not unattainable. It is not hid in a well. That which is most important for us to know lies upon the very surface of Revelation, though its profounder depths may require long and laborious study. The principal difficulties in the way of such a knowledge as is necessary, are removed when we come to the study of the Scriptures with an humble spirit; under the guidance, not of sects of yesterday, but of the universal Church of God, and with a disposition to know the will of God. Such a spirit will set aside many of the hindrances which bar up our way to the truth; and he that is desirous to do the will of God has the express promise of knowing of the doctrine. We must love the truth better than our own prejudices or opinions, and place no value upon the systems or opinions of men, except as they are conformed to it.

Truth does not force itself upon us like the objects of sense, for truth is the concern of the moral and spiritual man, and it is fit that it be sought after by his own agency. It is, too, of infinite value, and it is therefore fit that it should, to some degree, be reserved as a reward of honest pains.

Wherefore, my Brethren, let us, too, use the words of the Wise Man,—“Buy the truth and sell it not.” Let us search for it as for hid treasure. It is worth the search, for the soul without it has no real object of contemplation. To have fancies of our own, or to know the fancies of other men, will avail us nothing. Nothing but truth—eternal reality—comes up to the dignity of an immortal spirit,—upon nothing but truth can it rely. Let us not forget it in the strife of opinions, or lose sight of it in the contest for victory. He who triumphs in an argument which binds himself more strongly to his attachments to error, and draws others into it, triumphs to his cost; and puts on the laurel, when it were more fitting that he should wear cypress. Let us come to the word of God with humble minds, and with spirits prostrate before him, and filled with hearty desires to know and do his will; and that Word which giveth light to the simple, will irradiate our understandings; and we shall experience the fulfilment of that promise “If any man lack wisdom, let him ask of God Who giveth to all men liberally and upbraideth not.”

And, my Brethren, it is particularly important for us to know the simple and honest truth in relation to ourselves. All truth is practical, and it is important because it is practical; and we have not learned it to effect, until we have searched for the correction of our own errors, and applied it closely to our own characters, and to our own expectations. Have we done this? Have you care-

fully measured yourselves with the requirements of God? Have you honestly admitted the testimony of Scripture, to your own personal need of the pardoning grace of God, and of the renewing of the Holy Ghost? Are you ready to plead guilty to the sins which Conscience may charge against you, or do you seek to extenuate them, and make them out to be trifles, which God will not and you need not notice. The suspicion sometimes comes across the mind of a man, that all is not right with him, and he strives to suppress it. But is this manly? If we are wrong shall we not confess it; if we are in danger shall we not look it in the face, and strive to avert it? If we are not such as God requires us to be, and such as we ought to be, shall we not desire to know it? Who would not wish to know, if his house were on fire? Who would not wish to know as soon as possible that an insidious disease was commencing its attack upon his constitution? In knowledge of our dangers lies our safety, and he, who cannot rouse himself to look deliberately at the danger which threatens him, must make up his mind to be overwhelmed by it.

If any should find the truth bearing hard upon your hopes, or your estimate of your own characters in the sight of God, do not turn away from it on that account, but give it the more earnest heed. Look upon it as imparting to you a knowledge which is necessary to your safety. Cherish it, and let it become the means of bringing you into safety and peace with God. Learn then, to prize the truth however unpleasant; nay, remem-

ber that the more it puts you in the wrong the more valuable it is to you; just as no knowledge is so important to the sick man, as the knowledge of his disease.

All your interests point you to the truth,—to simple — unsophisticated — plain — and personal truth. Seek for it. Believe it. Cherish it. Follow it. And God, of His mercy, grant that it may be the means of making you free, with the liberty of the sons of God.

SERMON XVIII.

THE WORK OF THE MINISTRY.

2 TIMOTHY iv. 5. "MAKE FULL PROOF OF THY MINISTRY."

THIS brief sentence is the conclusion, and as it were the summing-up, of the counsels and exhortations of the great Apostle of the Gentiles, to his favorite disciple and son in the Faith.

The fulness of its meaning will be best understood, by surveying the different points of his exhortation, and then looking into his own life and labors for a commentary. He exhorts Timothy to be "a partaker of the afflictions of the Gospel,"—"to endure hardness as a good soldier,"—"to preach the word, instant in season and out of season,"—"to reprove and to exhort with all long-suffering and doctrine,"—"to watch in all things,"—"to endure afflictions,"—in short, to "make full proof of his Ministry:"—A Ministry of the utmost importance to the Salvation of a sinful world; a Ministry appointed by God, relying on His grace, looking forward to a glorious reward; but full of difficulties and dangers, bringing with it reproach and hatred, the forsaking of friends and bitter persecutions from enemies, and often death itself. The exhortations of the Apostle were not mere

words of course, as Timothy well knew; for he had “fully known his doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto him at Antioch, at Iconium, at Lystra, what persecutions he endured, though out of them all the Lord delivered him.” He knew also, that these exhortations were written from a prison, which he had earned by his holy and zealous labors, and from which he expected to be released only by Martyrdom; — “I am now ready to be offered, and the time of my departure is at hand.” They were the exhortations of a good and tried soldier of Jesus Christ, who had fought a good fight, and had kept the Faith; encouraging his beloved son in the Gospel and in the Ministry to press on faithfully, through the same rough road to the Crown of righteousness.

It is true, these exhortations and counsels were addressed to a Bishop, and may seem not suited to the present occasion; but although, in his first Epistle to Timothy, the Apostle had specific reference to his Episcopal powers and functions, and directed him how he should discharge them; in this second Epistle, he writes rather as a father to a son,—as one who had grown old in an arduous but glorious service;—one rich in experience, both of the trials and grace of the Gospel, to a young but hopeful follower, soon to be left by his death in spiritual orphanage. They relate to duties and difficulties and dangers, which are incident to the Ministry, shared by those in the humblest positions,

though falling in fullest measure on the most conspicuous.

I may then properly use this exhortation of the Apostle, though addressed to one in the highest grade of the Christian Ministry, as the foundation of my remarks at this time; and urge my Brethren,—who are now some to be admitted to Holy Orders, and some to be advanced to the Priesthood,—to resolve with an earnest and intelligent determination, to “make full proof of their Ministry.”

They will not, however, expect me to direct them fully how they are to do this. Such an attempt would be too large for me, and too large for our discourse; and I shall limit myself to such a view of the general subject as is practicable, and as seems to me, under the present circumstances, most useful.

What then is the MINISTRY?

It is a point agreed upon, in the Creeds of almost every Body calling itself Christian, that our Lord Jesus Christ established a Church in the world, to be the great instrument in perpetuating and extending the knowledge and the power of His Gospel. This point is so clear in the Holy Scriptures, that it would seem impossible for any one to deny or to doubt it.

It was foretold by the Spirit of Prophecy, that the “God of Heaven would set up a kingdom which should never be destroyed;” and our Saviour said to Peter, “on this Rock will I build my Church;” and he pledges its safety and perpetuity in these remarkable words, “the gates of

Hell shall not prevail against it;" and, as if to establish the identity of the Church then to be established, with the Kingdom of Heaven foretold by Prophecy, he adds—"and I will give unto thee the keys of the Kingdom of Heaven."

This Church, in the language of St. Paul, was to be, "the pillar and ground of the truth," and through it was to be "made known," not only to men but even "to the principalities and powers in Heavenly places, the manifold wisdom of God." This Church was intended to unite in its ample fold the whole body of the faithful; "for," as the Apostle says, "by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or 'free.'" And as in the beginning, "The Lord added to the Church daily such as should be saved," so it was designed in all time, that "the Ark of Christ's Church" should be a place of safety for His followers.

This church was to be One,—“One body,”—“One body in Christ,” “One Fold and One Shepherd,” “even as Christians are called in One hope of their calling.” How could it be otherwise? For there is but “One Lord,—One Faith,—One Baptism.” A common Faith, and a common Covenant, and a common Seal of the Covenant, bind them to the service and obedience of a common Master, and to the expectation of the same reward. It was but One Church which Christ established, “in which were to be gathered together in One,” as by a common bond, “all things in Christ, both which are in Heaven, and which are on Earth.”

Of this Church, Christ is the Head; not only as a Prince is head of a State, governing and protecting its members, but as the Head is the seat and centre of living power to the Body. For He is "Head over all things to the Church, which is His Body;" nay farther, "the fulness of Him that filleth all in all." He is "the Head, from which all the Body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." It is thus, then, that union with Him in this Church is appointed as the means of deriving spiritual nourishment from Him, and holding communion with Him. It seems to be through the same medium, also, that we realize the Communion of Saints,—“for we being many, are One body in Christ, and *hence* every one members one of another.” “So that whether one member suffer all the members suffer with it, or one member rejoice, all the members rejoice with it.”

For this Church, Christ gave Himself. “He loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing.”

For this Church, He as the Mediator, is made Head over all things; for besides that supremacy which belonged to Him by nature, He was, after His Resurrection, set “far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and all things were put

under His feet, and He was given to be Head over all things *to the Church*." So that He not only has supreme power in the Church, but over all things with reference to the Church.

In this Church, then, under His government and by the mighty operations of His Spirit, dwelling in it,—through the means of its Teachings, its Discipline, and its Sacraments, the great work of the Redemption and Salvation of a lost world is carried on.

But this Church consists of men, and in it there is also a human agency; and this brings us to the answer to the question,—*What is this Ministry*, which is spoken of in the text? "And God hath set some *in the Church*, first Apostles,—secondarily Prophets,—thirdly Teachers;"—or as it is said in another place, "He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ; till we all come, in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

The Ministry then, *as a body*, consists of these persons whom God has set in the Church, for the discharge of the special functions of teaching, and administering its Sacraments, and its Discipline; and the Ministry, *as a service*, consists in the discharge of such of these functions, as to any one may be committed.

The Ministry, then, is not an independent thing, but a part of the organization of Christ's Church; and to be called to the Ministry, is not to be called to act the public Orator merely, to proclaim one's own convictions, to expound one's own theories of truth and duty, or to pursue one's own plans of usefulness. It is an appointed part of a great scheme for human Redemption, and must be discharged in the appointed way. The Minister of Jesus Christ must declare the appointed message of mercy, and train up those who fall under his ministry, in the use of the appointed means of grace. He must teach the appointed Doctrines, minister the appointed Sacraments, and govern himself and others by the appointed Discipline.

He may be an ingenious speculator, but he has no patent against error; and if he utters truth, his truth may not be the truth which shall make men free. He may devise skilful measures for captivating public attention, but he cannot inform these measures with the living power of the Holy Ghost; and without this, however captivating they may be, they will be of no effect in the work of regenerating the human heart. He may devise methods of discipline, suited as he may imagine to the genius of the people, or the spirit of the age, but he cannot give them the authority of God, and his binding or losing on earth will have no registry in heaven.

Having given this general answer to the question, *What is the Ministry?* we shall be carried on into the more particular consideration of it, in

discussing the question—*What is it to make full proof of this Ministry?*

The words “make full proof” are rendered in the margin “*fulfil*,” and this is a more literal translation of the text—“Fulfil thy ministry;” i. e. discharge fully all its duties, watching in all things, as the great Apostle says in the same verse, ready to endure afflictions.

What then are the great duties of the Ministry? we shall see them stated with authority, if we look into the Commission under which the Ministry acts, as that Commission was solemnly uttered by our Saviour, and recorded at the close of St. Matthew’s Gospel. “All power is given unto me in Heaven and in Earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, *I am with you alway, even unto the end of the world. Amen.*”

The word translated *teach*, “Go ye, teach all nations” is more exactly rendered “*make disciples*,” as is remarked by almost every Commentator on the passage. The Commission, then, may thus be rendered, *Go make disciples* of all nations, *baptizing* them, and *teaching* them to observe whatsoever things I have commanded, whatsoever institutions I have appointed, whatsoever rules of life I have prescribed; and, lo, here is your encouragement and your strength—I am with you alway, even to the end of the world.

The means by which the Gospel is presented to

men so as to induce them to become disciples of Christ, is *preaching*; not merely what we are accustomed to call *preaching*, the delivering of formal sermons, but the proclaiming in whatever way the message of the Gospel. In the New Testament, the public reading of the Holy Scriptures is called preaching; as where it is said, "Moses of old hath in every city them that *preach* him, being *read* in the synagogues every Sabbath day." And St. Paul was equally engaged in preaching the Gospel, when 'he "taught from house to house," as when he taught publicly; when during his imprisonment at Rome he received all that came to him, and as they came into his own hired house, preaching the Kingdom,—as when he proclaimed it in the market place and in the midst of Mars Hill to the multitude and the Magistrates and the Philosophers of Athens.

To make known the message of the Gospel is the business of preaching; that Christ the Incarnate Son of God came into the world to save sinners; that He died for our Redemption; that He rose again, and ascended into Heaven; that He will come again at the last day, and call us from our graves, to stand reinvested in bodily forms, to be judged according to the deeds done in the body; that He will condemn the impenitent and unbelieving to everlasting punishment, and receive the righteous to life eternal. In addition to these great truths, he must call men to their duty, and shew them what manner of persons they ought to be in all holy conversation and godliness; must

lead them to repentance, to faith, to becoming members of Christ's body, and to a life of obedience, self-denial, and self-discipline.

The *public* preaching of the Gospel is a matter of the highest moment, and the *private* scarcely less. In the pulpit we easily run into generalities, which fail of reaching the conscience of men; or into a swelling style of declamation, which like a pleasant song amuses the ear, but carries little instruction to the understanding. Many persons sit Sunday after Sunday, and year after year, under the public preaching of the Gospel, and yet acquire very little distinct knowledge of its truths. Their understandings are not reached, and without private intercourse, the preacher cannot know that they are not; nor can he reach them without the more direct and plain preaching in private and from "house to house," as each man's wants shall suggest the text. It is important then for one who would make full proof of his Ministry, to cultivate the talent for private preaching, the talent to seize favorable moments for giving instruction, of throwing out well-timed remarks, which like single seeds dropped into a prepared soil, may be more fruitful than a lavish expenditure of words and arguments, where there is no softness of the heart to receive, or dew of grace to nourish them. It is important to ensure the success of his labors, and important, because the practice of it will tend much to give point and directness to his Sermons from the pulpit. It is in this way, perhaps, he will best fulfil the Apostle's injunction, "to preach

the word instant in season and out of season.” In this way, too, he will best follow the example of our blessed Lord, who preached not only through the cities, and to the multitudes who thronged Him, even in desert places; but gave to Nicodemus, who came to Him privately by night, and to the Samaritan woman, whom He met by the well-side at Sychar, two of his richest and most instructive discourses.

As to the matter of it, the preaching of the Gospel consists mainly in declaring what Christ has done for us, and what He has provided for us to do. It is mainly a declaration of facts, and of duties. It may sometimes call for argumentative defences of the Faith, and give room for discussions of what it was fit that God should do, and fit that He should require of man; but it is not to be forgotten that discussions of the fitness of things, abstract discourses on fate and free-will, developments of our conceptions of the Divine benevolence and Divine justice, and speculations as to what such attributes as we ascribe to God, must lead them to do and us to hope,—are not preaching the Gospel. Natural Theology is not Christian Theology; and Moral Philosophy is not the Gospel of our Lord and Saviour Jesus Christ. The Gospel is a message, and as we have received it so must we deliver it. We receive it, it is true, as rational beings, and may, nay *ought* to apply ourselves to understand it. We may seek to catch its idea, and, so we do it reverently, may seek to give it a Scientific exposition. But never should

one venture upon such a work, but upon his knees, and with fear and trembling, lest he pervert the Gospel of Christ, and expound it into something, which it is not. It is easy to go astray in such an inquiry. God's thoughts are not ours; and when we flatter ourselves that we have attained the conception of the pure ideal of the Christian scheme, and have gotten into its very heart, the probabilities are infinite that our conceptions fully developed would not give us the whole idea of Christianity; nay, it would not be wonderful, if they should lead us into deductions the most erroneous. The crowd of Heresies which have beset the Church, in all ages, furnishes ample illustration of this truth. Some of them may have been intentional perversions of the Gospel for private ends; but generally, I imagine, they have proceeded from fancies hastily taken up, and then pertinaciously defended,—or speculations too hard for their authors; irreverent inquiries into subjects too high for them, and which have led not only to their deceiving but being deceived.

This point is worthy of distinct notice, for nothing is more common than the indulgence of this spirit of Rationalism, and working out some scheme of Christianity; which stands for the whole Gospel of the Son of God, while it leaves out much that is vital to its integrity, or vital to its influence among men. It is matter of course, that *that* which our theory does not shew to be of importance, should not appear to be so; and if not, the same spirit which led the Pharisee to

inquire after the great Commandment in the Law, that he might neglect the less, will lead us to reject it. It is thus that some make nothing, in their scheme of Christianity, of the Divine nature and the sacrifice of Christ,—some, nothing of the grace of the Holy Ghost,—some, nothing of Faith,—some, nothing of the Christian life, and Christian morals,—some, nothing of the Church,—some, nothing of the Sacraments. But, whatever they omit, they mar the integrity of the Gospel, and cannot make full proof of, nor fulfil, their Ministry. Whatever it has pleased God to reveal must have its importance, though our imperfect theory of Christianity does not shew it; and whatever arrangement it has pleased God to make for our salvation, whatever institution to establish for our furtherance and joy of faith, it is not safe for us to disregard it, much less to treat it “as a weak and beggarly element.” It is not the spirit of system by which we are to be guided,—not what we please to call the analogy of the faith, which may shut out every thing not in harmony with our narrow conceptions; but the full Revelations of God, for it is by every word that cometh out of His mouth that man must live; and if we wish for the safest Digest of the truths of Christianity, we shall find them in those Creeds, which have come down to us from the first ages, and have received the testimony of the great Body of the faithful, and been witnessed through all her changes by the Church, which was designed to be the Pillar and Ground of the truth.

Circumstances may render it proper, that one truth be made more prominent in the message at one time, and another at another,—but the faithful messenger, determined to fulfil his ministry, will let no part of it fail to be understood through his neglect.

And, certainly, when the first Article in his Commission bids him “*make disciples* of all nations,” he will not allow it to appear a matter of no moment, by his teachings, whether one becomes or not a member of the visible Church, the Body of Christ, and the Communion of the Faithful.

Let us consider, for a moment, the end of Preaching. *It is to make disciples.* “Make disciples of all nations;” Bring them all into the fold; “Go into the highways and hedges and compel them to come in, that *my house may be filled.*” The end of preaching is not to display the preacher’s talent, nor to gain a reputation. It is not attained, by securing a barren assent to his doctrines. It is not attained by moving audiences to tears, or exciting their admiration. It is attained only when men are persuaded to become, openly, formally, professedly, *disciples of Christ*; by *Baptism*, if they have not already been baptized in their infancy, by the renewal of their vows in Confirmation if they have.

Hence, the next point in the Ministerial Commission, which must be rightly and faithfully discharged in order to the fulfilment of Ministerial duty; “Make disciples of all nations,—*Baptizing* them in the name of the Father, and of the Son,

and of the Holy Ghost.” Baptism is the initiatory rite by which we become Members of the Christian Church; by which in fact it is appointed for us to enter upon the Christian life, and become entitled to those covenanted gifts and graces, without which we should in vain struggle against the inherent conceptions of our natures, and the temptations of the world. Baptizing, therefore, occupies a prominent position in the Ministerial Commission, and is commanded with solemn emphasis; and yet how many Christians, wiser than their Lord, have pronounced it a mere form,—a beggarly element,—of no account in the salvation of men,—the omission of it no hindrance,—the performance of it no help. How happens it that after so distinct and solemn a command, enforced by the promise, “he that believeth and is *baptized* shall be saved” (not he that believeth only), men should venture to believe it a matter of small account? It is because our theories, our “views” of Christianity have taken the place of the full Gospel of Christ; and in these Baptism plays no important part, we cannot *see* its use, and the word of our Lord goes for nothing. There are multitudes among us who live and die unbaptized; and common opinion can see in this omission, no defect in their title to the hopes of the Gospel. There are large bodies of professed Christians among us, who make Baptism, not the beginning but as it were the end of the Christian life; a sort of seal put upon those who have attained; not one which secures to them, who rightly receive it, the

Grace by which they may attain. On this subject of Baptism there have been errors in opposite directions,—errors of exaggeration, errors of defect. Our errors have been of the latter kind, and these only, therefore, do I touch upon. If there is any tendency among us to error of the former kind, it comes from a reaction; and if we would guard against it, we must do it, not by adhering to our own erroneous extreme—which would but give force to this reaction—but by seeking the firm ground of truth.

The tendency among us has been to consider a Religious profession, or in other words, admission to the Christian Church, as a thing to follow the full formation of the Christian character, not as a means thereto; and this tendency is but a consequence of some of the predominant theories of the latter ages. I am well aware that this tendency is losing its force, and that these theories are in a state of decay,—that the precision in doctrine and practice which once distinguished many Protestant denominations is disappearing; and that the nice distinctions, which were once so earnestly cherished, and were the ground of their separations, are melting away in that fusion of Creeds, which modern charity has devised as the grand means of Christian Union.

It becomes the more necessary for us to stand firmly on the ground of the ancient Creeds, and to hold, and if need be to contend for, the Faith once delivered to the Saints. The union of the Church cannot be effected by compromise. It

can be grounded only on fidelity to our Lord, and to his Gospel,—not only in its general principles, but in a fidelity which fears to “break the least of His commandments.”

But to return : It is worthy of observation, that sometimes in the course of Providence a rejected truth is arrived at, not perhaps in its original but in some other form, by some slow synthetic process, and reappears in fullest vigor among those who have most loudly denounced it. We have in the midst of us, Societies for the recovery of men from vice and their security in the practice of virtue ; and the very first principle of their success consists in inducing men to join them, and to pledge themselves to live according to their rules. Prepared or unprepared, with reflection or without reflection,—they are called upon, as the first thing, to put their hands to the *pledge*. There is knowledge of human nature in this procedure. It goes upon the fact that a solemn pledge has power in itself, be it less or more, to influence the actions of men, and that a solemn resolve is the first firm step in amendment. It goes, too, upon the fact that such a pledge, binding the person who takes it to the Body which he thereby joins, gives to the members of it a hold upon him, and a right to counsel or reprove. This method of exercising moral influence is sometimes looked upon as the boast of our age, the grand invention of modern times ; as the moral machinery by which the World is to be reformed, surpassing in efficacy all that had ever existed before it. But is it so ? The Church of our Lord

Jesus Christ is a Society, designed not only to be the Home on earth of His established and matured followers, but the School in which men are to be trained as His followers. He appointed a Pledge and Seal as the instrument of admission to it; and as He bade His Ministers to go and make disciples of all nations, so He added, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." That *Baptism is a pledge*, needs not be told to a Churchman,—for he remembers that at his Baptism, he was solemnly called upon "to renounce the Devil and all his works, the pomps and vanity of the World, and the sinful desires of the Flesh,"—and to pledge himself "to believe all the Articles of the Christian Faith, to keep God's holy Will and Commandments, and to walk in the same all the days of his life." But Baptism is something more than a *pledge*. It is, as the Articles say, "a sign of Regeneration, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church, the promises of the forgiveness of sins and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." It is the *Seal* of a Covenant between God and man; a Covenant of grace on the part of God, as well as of obedience on that of man,—nay, of the *grace* by which the *obedience* is rendered possible.

The principle of the *pledge* is not new then? Baptism is not merely the coronation of the Christian life, to be received only when men have attained fulness of stature in Christ. It is a *pledge*,

—not to this one virtue or against that one vice, —but to the practice of all virtue, and the renunciation of all vice. It is a pledge, solemnly appointed by God, and accompanied with the promise of His grace, to all who rightly receive it and apply themselves to keep it. It has, then, an authority and an efficacy which no human device can have; and surely the Minister of Christ would not be slower to urge men to take this pledge than others—with perhaps himself—are, to bring them to put their names to a promise, which, however good, has been devised by man, and has no assurance of grace. Let him then, as his Saviour commands, in the very words of His commission, be zealous in making disciples of all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost.

While some,—forgetting the nature and object of Baptism, as the Sacrament of the entrance upon the Christian life, or of the new birth, involving a *pledge*, and having the promise of *grace*,—have put it out of its proper place in the Christian system, or have strangely neglected and undervalued it; there may have been others, who have made the very act of *Baptism* a source of indefectible grace, an indefeasible title to the blessings of the Covenant of which it is the Seal. The faithful Steward of the mysteries of God, who would fulfil his Ministry, must not err here. He is to remember that there are conditions to the Covenant, and he only who fulfils them can receive its promises; and that it is not taking the pledge but keeping it, which

has the reward. In the discharge of his Commission, therefore, he is not to administer the Sacrament of Baptism to adult persons, but upon their profession of repentance and faith, with reasonable assurance that they understand and have an honest purpose to keep the promises they therein make; and when he has brought any into the Church of Christ by this means, his Commission makes it his farther duty "to teach them to observe all things whatsoever his Lord hath commanded." They have made their vows, they have received the promise of the Divine aid, and now they are to be led on and trained in a course of religious obedience. And let the Baptized then be regarded and treated and spoken of, as Christian persons, enrolled in the host of God; pledged soldiers of the Cross; pledged in a full confession of the faith, and in the promise of a godly life, and bound to lead the rest of their life according to this beginning. The want of good effect from Baptism, which enters so much into the argument of those who undervalue it, proceeds from considering and acting upon it as nothing. Treat the new-born child with neglect, and what will happen? Trust to the life he has received without subsequent care or nourishment, and will not its feeble lamp go out? And if no effort is made to train up the baptized Child in the knowledge and performance of its vows, none to remind the Adult baptized, of his obligations consequent,—if they are left to suppose that they are as they were before,—unless some magic operation may have

passed upon them with the application of the water,—and what will, what must, ordinarily, be the result? No, let them be treated as what they profess to be, let them be called to the duties of their new character, diligently and earnestly, and the smallest of all seeds, if you choose to call it so, will spring up and yield both fruit and shade. Men always receive the grace of God in vain, if they do not cherish it, if they do not strive to live according to it, to cultivate it by an exact obedience, and grow in it.

Hence the next part of the Ministerial Commission,—*Teaching them*. Here is a large field of labor for the Minister of Christ, and it needs all possible diligence to enable him to fulfil it. He is diligently to exhort the disciples of Christ, that they walk worthy of the vocation wherewith they are called,—he is to reprove them if they turn aside from the commandments,—to rebuke and to exhort with all long-suffering and doctrine,—patiently bearing whatever rebuff he may meet with in the discharge of his duty,—and in meekness instructing those that oppose themselves. He is to be their guide in the public worship of God, and to warn them of remissness, either in coming to their duty or in discharging it. He is to call them to that Sacrament which our Saviour commanded His followers to celebrate, as a perpetual remembrance of His death, and a pledge of His love, and a source of spiritual nourishment and growth; and that, with such faithful and intelligent preparation, that their sinful bodies may therein be made clean

by His body, and their souls washed through His most precious blood. He is to exhort them to lives of self-denial and self-discipline; to the denial of every indulgence inconsistent with their baptismal vow, and to disciplining themselves in the practice of every virtue. He is to exhort them to works of piety and charity; for with the sacrifice of our worldly goods, either for His glory or for promoting the happiness and relieving the wants of our fellow creatures, God assures us He is well pleased.

But I cannot touch upon all the points, which, under this head of the Commission, would be necessary for "making full proof of the Ministry." "All things, whatsoever I have commanded you." The Minister must diligently study the commands of Christ, and diligently teach them,—omitting none through fear of offending the prejudices of men,—omitting none because they are distasteful to their corrupt natures, or appear foolishness to their vain understandings. The *commands* of Christ, not the traditions of men, whether these traditions start from ancient Superstition or modern Rationalism; and taking them not merely as his limited reason can make them out, but as the Church of which he is a Minister, following the Holy Scriptures, prescribes them.

The Minister of Christ has a large field of labor before him, and of all men can least excuse himself in leading an idle life. He must study, that he may understand that which he is to teach others; he must study faithfully, for his teaching will

be for the endless life or death of those who hear. He must labor to guide the pledged followers of Christ, who have been sealed with the Seal of the Covenant, and have been made heirs of His grace, into the complete fulfilment of the conditions of that Covenant; lest they come under the curse of those who vow unto the Lord and do not perform their vows, or fall under the severe punishment of those who abuse the grace of God. While ignorance and sin are around him, he has no time for repose, except for the renewal of his own strength for his labor. But further, the Minister of Christ is to be an *example* to the flock,—to teach them by his practice as well as by precept,—to walk before them in the ways of godliness, as Eastern shepherds walk before their sheep. He must practice the self-denials which he prescribes for them, he must set them a pattern of faith and of patience, of meekness under trials of temper, and of submission under disappointments and discouragements; a pattern of good works, of zeal in the cause of God, of active and self-sacrificing benevolence in the service of men, of purity and of holiness. And herein, he who would make full proof of his Ministry must not fail nor be remiss,—for let him be assured his preachings and exhortations and rebukes will go for little, if his life belies his words. Men will more readily follow a lax life than severe counsels, if both come with the weight of the same authority. Nay, the Minister of Christ must not only be blameless, but avoid even the appearance of evil; and oftentimes he

must deny himself a just liberty, lest he cause a weak brother to stumble, and hinder his Ministry.

If his ordinary life exhibits the levity of a man who lives with no serious purpose and for no serious end, his earnestness in the pulpit will be believed to be a mere periodic visitation, or got up for the occasion; concealing the real man for the present, but soon to pass off and leave him as he is. It will seem too unreal to awaken any serious feeling, too much like the passion and vehemence of the stage, got up for passing effect, a pleasant variation of the quiet of common life.

Our Saviour opens the solemn announcement of the Ministerial Commission with the declaration of His authority, "All power is given to Me in heaven and in earth," and He closes it with giving to His servants an assurance,—which they will not fail to feel their need of, when they have fairly considered the weight of duties and responsibilities, and that their work is to be carried on in the face of subtle and deadly foes,—“Lo, I am with you always, even to the end of the world.” “I am with you,”—the power which is given Me, shall give force to your labors, and be at hand to sustain your faith,—“always, even to the end of the world.” It is not the work of a day on which you are engaged, but of all coming time. Your Ministry will last as long as the world lasts. You may die, but the cause goes on, and if I appoint your blood to be shed in the warfare, it is that it may be the seed of the Church. You may sow

and another reap, but you shall be at the gathering of the final harvest and reap in joy.

My young friends—You are entering upon an arduous service, for which man would be unequal, were not the grace of God strong, which strengthens him. If you have been “inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of His glory and the edifying of His people,” you have nothing to fear; for they that be for you are more than they that be against you. Difficulties and dangers may throng you, but the hosts of God are about you, and if you look with faith you may see them. You have nothing to fear from without, if faithful yourselves. Make full proof of your Ministry, and you will find your strength equal to your day. Simple as are the weapons of your warfare, they will be found, when put to the test, to be mighty through God.

(You are to be admitted to the office of a Deacon, an office of great importance in the Church of Christ; and though a lower office, yet one which looks forward to a higher, with the encouragement of a special promise, for “they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.”

I have said nothing of the peculiar duties of the Diaconate; for the condition of the Church in our country, and I may add, also, the spirit of our times, have led to the practical regarding of this office as little other than one preliminary to full

Orders. The work, which is given to Deacons is much the same as that which is assigned to Priests, except that there are a few functions of the Priesthood which they are not authorized to perform.

They are put in charge of Parishes,—they are licensed to Preach,—and they Baptize,—and after they have passed the Canonical period as Deacons, they are made Priests.

Do not allow yourselves to undervalue the peculiar duties of the Office to which you are now to be ordained. Study them as they are contained in the Ordinal, and diligently practice them; they will help you in preparation for the higher degree to which you will look forward.)

Go on, my Brothers, in the great work to which you have devoted yourselves, with good courage. Suffer no misgivings, look not back; press forward with all your might, and with all the power which prayer and faithfulness will bring from the stores of the Heavenly grace. Fulfil your Ministry. Make full proof of it, if you would find happiness in your work; make full proof of it, if you would have success in your labors; make full proof of it, if you would make sure of your reward. May God make the years of it many,—and when you have finished your course, and the time of your departure is at hand, may you have so fought the good fight and have kept the faith, that you may have the blessed assurance, that there is laid up for you a Crown of Righteousness.

SERMON XIX.

CHRISTIANITY NOT OF OBSCURE ORIGIN.

ACTS xxvi. 26. "FOR THIS THING WAS NOT DONE IN A CORNER."

ST. PAUL was pleading his cause, and declaring his conversion to Christianity, before King Agrippa, and Festus the Roman Governor of Judea; when the latter,—regarding the Jewish Scriptures to which this great Apostle appealed, as a Pagan and a haughty Roman Governor utterly ignorant of their contents might be expected to do,—interrupted him, by telling him he was "beside himself;" and declaring that his much learning, in what Festus was pleased to regard as old wive's fables, had made him mad.

With true dignity, the Apostle repelled the accusation and appealed to Agrippa, who being "expert in all customs and questions which were among the Jews," was better able to judge, whether, as Festus said, he was "mad," or as himself averred, spoke "forth the words of truth and soberness." And this appeal he made with the utmost confidence. "I am persuaded" said he, "that none of these things are hidden from him; for this thing was not done in a corner." "King Agrippa, believest thou the Prophets?"

Agrippa was too licentious a man to be persuaded to a Christian life; and he had too much of the wisdom of this world, to put his popularity and political influence in peril, by confessing and following out his convictions. Yet he could not altogether resist conviction, and confessed that he was almost persuaded to be a Christian. Under the circumstances it was not to be expected, and for the sake of truth hardly to be desired, that he should sustain more explicitly the appeal of the Apostle. His reply is not that of a man desirous of conviction and only imperfectly satisfied; but of a man, upon whom unwelcome conviction has forced itself, who sees the evidence of truth more clearly than he desires to do it, and tries to satisfy his conscience by a partial admission of it. Just consider that Agrippa and Bernice had come "with great pomp" to the place of hearing, attended by "the chief Captains, and principal men of the city;" and that by all this courtly audience the prisoner Paul was looked upon as a weak enthusiast, "mad"—as Festus thought him—with much study of Jewish fables, or else a profaner of the Temple, and an active enemy of the Mosaic institutions. And before this audience, Agrippa confessed that he was almost persuaded to be a Christian. Paul appealed to facts. Agrippa could not deny them, for had they been false, or had they not been most notoriously true, he might and would have refuted or evaded them; for he was not convinced so far as to be a real Christian, and a partial witness.

The appeal of St. Paul was very remarkable. It exhibits the utmost confidence in the truth of his cause, in the undeniable nature of the great facts upon which Christianity is grounded. It was made to a profligate Prince, who was interested to put down the new doctrine which Paul preached; whether he desired the favor of the Romans, of whom he held his Kingdom, or of the Jews, who were his subjects. It was made to him in open court, in which Paul was brought before him for the express purpose, as Festus declares, that inasmuch as Paul was to be brought before Cæsar for his trial, this Governor of Judea might be able, through Agrippa's assistance, to discover something in the shape of an accusation, something for which he might be tried. It was made also before those who were expecting some development of the prisoner's guilt, and who, wise only towards this world, if they could not discover guilt, would be apt to regard him as a mere setter-forth of strange gods, and engaged in so useless a work, that the more earnest he might be, the more proof would they think he gave of insanity. Under such circumstances, the confession of Agrippa is of great value. It was extorted from him by irresistible conviction, and it proves the certainty of those facts and events on which Christianity is built.

It is my intention in this discourse, briefly to argue the truth, and enforce the obligations of Christianity, from the fact, which in the Apostle's hands wrought in the mind of Agrippa such pow-

erful, though to him fruitless, convictions. "This thing was not done in a corner."

I. In pursuing this subject, the first point is to show the fact that the origin of Christianity, and the great facts and events to which it appeals for evidence, were not obscure. And in pursuing this point :

1. Let us first consider the *time and place* selected by our Saviour for the publication of His Religion.

It has always appeared to me a circumstance worthy of particular observation, that the Land of Canaan should have been selected by the Deity, in preference to all others, for the residence of His chosen people. It was situated directly between the Assyrian and Egyptian monarchies, those earliest seats, both of the civilization and the corruption of the human race; and the kingdoms of Phœnicia and Syria rose in its immediate neighborhood. The Hill of Zion was thus placed, as nearly as possible, in the very centre of the then inhabited world; and although the Religion of the Jews was strictly national, this situation and the fact that proselytes of other nations were freely admitted to its privileges, shew clearly that this national Religion was intended to operate on surrounding nations; by exhibiting to them the power and attributes of the true God, and thus to check them in their headlong course to idolatry. This thought, it would be foreign to my purpose here to pursue. But remark the striking fact,—Judea

was chosen as the proper centre of Religious influence in the early ages of the world, yet although civilization and the seat of power had travelled far to the West, it was again most properly chosen as the theatre on which our Saviour performed His wonderful works, and proclaimed His doctrine.

The conquests of Alexander the Great, were almost entirely to the Eastward of his paternal dominions. Having become, through his own and his father's victories, master of all Greece, he declared war against the Persian power, with which the Greeks had long been contending; and, with unexampled rapidity, overran Asia Minor, Judea, Egypt, Persia, and the countries bordering on India. The largely extended Empire, thus suddenly formed by conquest, having no bond of union but the conqueror's power, readily yielded to division after his death, and the kingdoms of Egypt, Syria, Thrace, and Macedonia, sprang immediately into existence. The two former of these, Egypt and Syria, continued for several centuries, and ranked as powers of the first class; but the latter soon fell to pieces, and were succeeded by numerous smaller governments. Add to these the Parthian kingdom, which rose in the Eastern part of Alexander's empire, and Armenia which had been a province of Syria, and after them Palmyra; and we shall perceive that this Eastern region, the first inhabited part of the earth, the original seat of power, seemed to be coming into a new state of political activity. Just about this period, the Roman Empire had extended its power over the

farthest West, and had crushed its powerful rival on the Northern shore of Africa, and not yet quite enervated through luxury, was looking abroad for a new sphere of conquest. Her aid was solicited by some of the new States just mentioned, in their quarrels with the others; and thus introduced into the politics of the East, she proceeded from arbitration to conquest, till the immense Empire of Alexander was swallowed up in the still larger one of Rome.

By these Revolutions, and by this return of the tide of Roman conquest from the West to the East, and the seats of Eastern Empire to Western Asia, and the opening of new Eastern Monarchies,—all having political relations such as before never existed,—Judea again came to be in a central position. It had Rome on the West, and was in the midst of her Eastern possessions, while beyond it lay other powers, the object of her ambitious designs.

Although the seat of universal Empire had travelled Westward, the East was not in obscurity or little known to the conquerors of the Earth. The last exertions of Roman greatness were in the East. The great battle by which Rome came under the imperial power of Cæsar, was fought within the boundaries of the Kingdom which preceded it in the dominion of the earth. Rome drew her wealth and her manners from the East, and the East was filled with her Proconsuls, her military Commanders, her soldiery, her Officers of the revenue; and so great was the influence of

the wealth and the luxury of this part of her dominions, that at length the seat of Empire itself followed the general current, and the Cæsars fixed their throne on the confines of Asia, and the Eternal City became scarcely more than a Provincial Capital.

Situated in the direct route, by land, between Egypt and all the Asiatic possessions of Rome, Judea could not be an obscure country; and nothing of importance could transpire within its borders, but it must be known to the Masters of the World.

To come to the more particular consideration of the state of Judea, it was, at the time of our Saviour's birth, under the government of a King of Roman appointment, but a monarch of Jewish origin jealous of any encroachment upon his power, and perfectly unscrupulous as to the means by which he might rid himself of any person upon whom his suspicions might rest. After his death, the country of the Jews was divided into several governments, all subject to the Roman authority, all requiring the presence of numerous Roman officers, and giving support to numerous Roman dependents.

Add to this the well known fact that the Jews were a turbulent people, submitted with an ill grace to the dominion of Gentiles, paid with great reluctance the tribute demanded of them, and were frequent in their rebellions. This circumstance would of course render greater vigilance necessary on the part of their masters, and would

keep them awake to any movement which looked like a rejection of Roman authority.

Again, it is to be considered, that the Jews in the time of our Saviour were scattered throughout the whole extent of the Roman empire. Vast numbers of them were in Alexandria and Egypt. The Cities of Asia Minor abounded with them. They were numerous in Syria, and on the borders of the Euphrates and the Tigris. They formed strong parties in the cities of Greece, and were not strangers even in Rome. But wherever they were, they were Jews. Neither time nor distance could destroy their affection for the land of their fathers; and by their prejudices, and their expectations of the future glory of Judea, as well as the law which required them to come to Jerusalem annually to worship, they were led to preserve an intimate connection with the seat of their Nation, to maintain constant intercourse with it, and to look anxiously upon all great movements within its borders, in hope and expectation of the Kingdom of the Messiah.

Again, let it be noted, that our Saviour appeared at the very time when the Jews were expecting the Messiah,—and even other nations, through the influence probably of obscure hints which had been derived from the Jewish Scriptures, were looking for some great personage. And this circumstance would have no small tendency to direct the public attention strongly, to any extraordinary personage who might appear. Indeed we well know how easily the Jews were deceived by

several pretenders to the Messiahship about that time; persuaded, not by the personal qualifications or characters of these pretenders, but by their own anxious hopes.

Now, lay all these circumstances together, and it cannot be alleged, that our Saviour chose an obscure corner of the earth for the development of His doctrine and the exhibition of His credentials. Had He gone to imperial Rome herself, He would to all practical effect have been less in public view than in Judea. Who knows not the solitude of a large city,—how much greater the concealment it will give to him who seeks it, than even the solitary wild? Imperial Rome was the common resort of every sort of character; of all sorts of pretenders; the centre of wealth, of political influence, and of fashion; abounding in amusements and in business; and was therefore little likely to be excited to attend to the claims of one so noiseless in His manner as our Saviour, and offering to the Philosophers no new and curious point for speculation, or to the people no new idol for their worship, or ceremonies for their observance. In Rome, so far as His external appearance and preaching might operate as mere human means, He would have been overlooked in the vast multitude of strange forms and objects, which were every day brought to that great City, from the Asiatic and African Provinces, to amuse the people and content them under the yoke of Imperial despotism; He could not have competed for popular favor with the fortune-tellers from Egypt,

and the subtle Greek, and the mirth-making sons of Numidia.

Supposing, then, our Saviour to have exerted mere human means of gaining notoriety, I aver that, in Rome, He would have been unknown or little regarded. But in Judea, He instantly received attention, for His pretensions were grounded on Jewish Prophecies. He professed to be One whose coming the Jews most earnestly desired, and whose approach the Roman inhabitants of the country, so far as they might have heard of Him, would look upon with jealousy and apprehension. Our Saviour, then, was more likely to be known in Rome herself, by commencing His ministry in Judea, than if He had gone at once with His pretensions to the very gates of Cæsar's palace.

2. In order further to shew that the origin of Christianity was not obscure, it may be observed that *Christ affected no concealment*.

Our Saviour's Advent was preceded by John the Baptist; a man of such remarkable appearance, and particularly of such mortified habits, and so conformed to the Jewish notion of rigid piety, as to be exactly adapted to catching the attention and commanding the respect of the Jewish people. And it was this man's whole purpose to direct the attention of the Jews to Him who was to come. He professed to be only the precursor of One who was mightier than himself, Whose shoes he was not worthy to bear; he replied in similar language to those who "mused in their hearts whether he were the Christ or not;"

and when our Saviour appeared in his ministry, he pointed Him out to his disciples, as "the Lamb of God which taketh away the sin of the world." *This* does not look like preparation for concealment.

Again, our Saviour began His ministry by performing those Miracles upon which He relied for the proof of His Divine mission. Proof of this point was of course necessary, nor did He expect to be believed, but upon the evidence which He presented. "If" said He, "I had not done among them the works which none other man did, they had not had sin." He did not at first state distinctly His character, for reasons which will presently be considered. But He openly unfolded His credentials, He performed those mighty works, which every honest-minded man felt to be proof that He was of God. Let the reasoning of the man born blind stand for an example of the natural influence of His miracles. "Herein, said he, is a marvellous thing, that ye know not whence He is, and yet He hath opened mine eyes." It appeared to him that after such a work, it should not be a matter of doubt who sent Him.

I have said that Christ performed His Miracles openly. We shall see this by referring to a few examples.

His first Miracle was the conversion of Water to Wine, at the Marriage feast at Cana. Although performed only in the presence of the servants, it was done under no injunction of secrecy, and was too remarkable an event not to have been very quickly known to all who were present. And

especially would the servants be in haste to make it known, when they heard the Master of the feast pronounce that which they had poured as water into the vessels, to be the best wine which had been presented to them.

Another of His Miracles, and one which was repeated, was His Feeding the Multitudes, who had thronged to hear Him in a desert place, with a small number of barley loaves and fishes. With five such loaves and two fishes, five thousand were fed and filled, and twelve baskets-full of fragments remained. This could not have been a concealed work, nor intended to be such.

Again, the woman who had long been diseased with an issue of blood was healed, while the multitude was thronging Him; and although it was done silently, by a mere touch of His garment, yet He called the attention of the multitude to it, by stopping and enquiring who had touched Him and received a healing virtue from Him. And after the poor woman had declared "for what cause she had touched Him, and how she was healed immediately," He publicly sanctioned her act and bade her go in peace.

Again, observe the circumstances under which the Widow of Nain's son was raised from death. It was "nigh to the gate of the city," and "much people of the city" were with the poor widow, as she followed to the grave her only son. And mark the means He used. None could have been more open and striking. "He touched the bier and they that bare him stood still. And He said,

“Young man, I say unto thee arise.” And now see the openness of the result. “And he that was dead sat up and began to speak.”

Again, observe how perfectly in the face of day was every circumstance attending the raising of Lazarus from the dead. Bethany was about two miles from Jerusalem; many of the Jews had gone to comfort Martha and Mary concerning their brother. Jesus went there with His disciples, and so openly shewed His emotions, that the Jews remarked it and said, “Behold how He loved him.” And He went openly to the grave of the dead man, and He “cried with a loud voice, Lazarus come forth.” And he that had been dead four days came forth before them all. Some saw and believed, and others saw and reported the matter to the Pharisees; and when these with the Chief Priests had gathered a council, what do they say? Do they express astonishment, as if they had heard of Christ and His works for the first time? No: “this man doeth many miracles, if we let Him thus alone, all men will believe on Him.”

I might refer to many other of our Saviour’s Miracles, in proof of the same point, but it would consume too much time to go through with the consideration of them all, and enough have been given to illustrate and prove my position.

It will be observed that I am not here assuming the reality of our Saviour’s Miracles, but I speak of the *publicity* of those works, whatever they were, which were relied upon by Himself for the proof

of His mission, and which were appealed to by His Apostles after His death. It was alleged by His enemies, that He deceived the people, and He was accused of performing some of His mighty works through Beëlzebub, the prince of the Devils. But it was never pretended by those who lived near His time, that the Histories of His life and actions by the Evangelists were not just, and that the works which were ascribed to Him were fictitious.

But it may be objected against the frankness of Christ's ministry, that although many of His Miracles were performed thus openly, yet on some occasions He commanded those in whose favor He performed them not to make Him known, and when He was asked whether He were the Messiah He oftentimes declined a direct reply. The reason of this, however, is very evident. Had He declared Himself at once to be the Messiah, many of the Jews would have at once revolted from the Roman power, in expectation that under the Messiah they should be free; and thus He would at once have exposed Himself to the Roman Authorities as an exciter of rebellion. And then again, His character was so different from the notions which the Jews held in relation to the Messiah, that had He at once declared Himself, the moment they perceived that He had no intention of assuming temporal power, they would have rejected Him; and would have been enraged at His pretensions, and would have shut up their minds against any proof He could afterwards have offer-

ed, that He was (as they expressed it) the One that should come. The course which He pursued, then, was the only one, to speak after the manner of men, by which He could bring Himself fully and fairly before the public. He unfolded His credentials, and after they had been fairly looked at and examined He distinctly declared His Mission. When "His time was come," and He had filled all Gallilee and Judea and Jerusalem with the fame of His mighty works, and had excited the strong expectations of men, and given them a broad foundation for their conclusions, He went up to Jerusalem, and made His entry into that city in solemn procession; the multitude which accompanied Him strewing the way with branches of trees, and even with their garments, and shouting "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord;" and He entered into the Temple, and cast out those who profaned it by secular business, and He preached and publicly reasoned with the Pharisees. The time chosen for all this was the period of the Passover, when Jerusalem was thronged with Jews from all quarters; the most public occasion that could be selected; and the time when men's minds were most easily excited by any thing which concerned the hopes of their nation. It was at this time that He most publicly declared Himself; at this time that He most publicly proclaimed His doctrine; reproved the corruptions of Priest and People; assumed the power of His Office, gave form as it were to His Religion; died upon the Cross, and rose again from the dead.

Till then, His time, the time to declare Himself, had not come. It was but five days from Palm Sunday to Good Friday,—from the time of His triumphal entry into Jerusalem, amid the acclamations of the multitude, to His death upon the Cross, amid their taunts and revilings. To have declared Himself sooner, sooner to have to shewn Himself openly to the fickle multitude, as their long desired Messiah, would have been to have precipitated the end before He had accomplished the mighty works, which were the proofs of His high mission.

Truly, this thing was not done in a corner. Truly, it can never be said that Christianity was begun in obscurity, and worked its insidious way in darkness. Its beginning was open, its evidences were open, and well do they sustain the appeal of the Apostle.

And as it did not commence, so was it not permitted by either its friends or its enemies to remain in obscurity. The ages preceding its appearance were learned, and full of speculation and change. Its own age was as far as possible from priest-ridden, for the old Heathen Theology had grown effete, and scarcely commanded the respect of any but the most ignorant; and unbelief was—through the foolish ambition of many of the Jews to be held in esteem by their Pagan masters, and to shine at the Pagan games—rife among the chosen people of God; and the high places in the Temple and the Sanhedrim were filled with Sadducees. The first preachers of the Gospel were so active in

propagating the faith, that in a short time every Province in the wide-spread empire of Rome abounded with Christians; and Prætors and Procurators were alarmed at finding the public altars abandoned, and public revenues abridged; and the Schools of Philosophy were aroused against the new doctrines,—which, although they agreed with the Philosophers in rejecting the popular follies, branded them with a deeper folly, inasmuch as the supercilious contempt of Religion is worse than the most stupid superstition. In less than three centuries, Rome became Christian. And when the Empire fell for a short time into the hands of the apostate Julian, “it grieved him,” says a learned writer, “to see the Christian faith so largely spread, so firmly rooted, and so many books written either in defence or explication of it; and to counteract it, he bent all the energies of Imperial authority, and all the resources of a subtle wit. He encouraged the Sophists and Philosophers, and Orators, and filled all Schools and Colleges, all courts and corners, with lectures, invectives and declamations against the Christians.” Was Christianity obscure, then, in the first ages? Nor has it since been obscure; nor is it now obscure. It has never been a light hidden under a bushel; though it always has been possible, and is now possible, for men to turn away their eyes from seeing, and to shut their minds from believing and obeying it. The proofs of Christianity are not, nor were they designed to be, of such a nature as to force themselves upon any man; they

are addressed to him as a reasonable being, and therefore one capable of argument; they are addressed to him as a moral being, and therefore one who is left to make his own choice.

The things which were done by Christ at His first Advent, were not done in a corner; and it will be well for us to remember that those which will be done at His second Advent, will not be done in a corner. He will then come, not to solicit men to hear Him and live, but to judge them; not in humility, but in glorious majesty. He will then gather together all nations; and in the face of all, condemn His enemies, who would not have Him to reign over them, to the everlasting reign of darkness and despair.

May God give us grace to open our eyes to the light which He has sent us, and not only to believe but heartily to obey His message of mercy and salvation; "that at His second coming, we may be found an acceptable people in His sight."

SERMON XX.

CHRISTIANITY NOT OF OBSCURE ORIGIN.

(CONCLUDED.)

ACTS xxvi. 26. "FOR THIS THING WAS NOT DONE IN A CORNER."

IN my former Sermon upon this text, I shewed from the situation of Judea in the time of our Saviour, that any thing which was calculated, as our Saviour's preaching and miracles surely were, to gain public attention, could not be hidden even from the Masters of the world, and of course not from the highest philosophy and civilization of that age. And I shewed farther, that there was no attempt at concealment on the part of our Saviour, but so far from it, that even His sometimes refusing to be publicly known, was in order to bring His pretensions the more fully and deliberately before the Jewish nation and the World. These facts, taken in connection with another which I have incidentally illustrated,—namely that our Saviour's pretensions and His works were not of a nature to admit concealment, in such a community and at such a time as that at which He appeared,—shew most perfectly, that "this thing," in the Apostle's language, "was not done in a corner;" that the

Origin of Christianity was perfectly open to observation and investigation.

Let us go on with the argument; in the first place, let me remark——

I. That the pretensions of Christ, and the proofs He offered in their support, were most easy to have been refuted had they been false.

There were two kinds of proof of a special character, upon which the claims of our Saviour to the Messiahship rested; namely Prophecy and Miracles.

Now the *Prophecies* to which Christ appealed for the proof of His mission, were in the hands of the Jews, and they were able to compare His character and pretensions with what they found foretold concerning the Messiah; and if the Prophecies were not fulfilled in Him, the rejection of His claims would have been prompt and final. The argument from Prophecy was a dangerous one to the appeals of an Impostor. Prophecy is in almost all places obscure; and so it must be, lest it should be supposed, by directing men what to do, to work its own fulfilment. The Prophecies relating to the Messiah were of this character, and many pretenders to the Messiahship offered themselves to the public, and assumed, as far as they could make it out, the character which they thought the Messiah should possess. One called himself Barchochebas, or the Son of a Star, because it had been said in allusion to the coming of this great Deliverer, that “a Star shall come out

of Jacob." And they all assumed the character of deliverers of the Jewish nation; for a Deliverer the Messiah was to be, and the founder of a Kingdom; and the whole Nation was possessed with the notion that it was from the Roman power that they were to be delivered, and that the new Kingdom implied their own advancement to Empire. The misapprehensions of the Jews were likely to put mere pretenders upon the wrong track, and so to make the accommodation of their characters to Prophecy the more difficult.

And again, their object being personal aggrandizement, and therefore present success, they would of course not attempt to be wiser than the Nation, but rather avail themselves of their prejudices and conform to them. You see, then, how difficult a part a pretender would have to act. Assuming to be a deliverer, he must yet (to fulfil the Prophecy,) "neither strive nor cry, nor suffer his voice to be heard in the streets;" pretending to lead the people to conquest, to liberty and empire, he is yet to be "oppressed and afflicted, a man of sorrows and acquainted with grief," and even to be "despised and rejected of men." The character which the Prophets gave of the Messiah, is in many points directly opposed to the notions which the Jews, irritated by their long subjection to despised Gentiles, loved to entertain; and directly opposed to the ambitious hopes of every pretender to the dignity of that office. How then could an impostor manage the matter, so as to have his pretensions abide the trial? Temporary success he

might easily obtain, but permanent he could not. His false pretensions must give way upon trial, and yield to newer pretensions, equally false, but a little better contrived; and thus one impostor turns away public attention from his predecessor, and shewing some predicted characteristic which the other wanted, refutes him, and gives temporary reputation to himself. But when the Prophecy is well known, and a person stands forth and says publicly, "it is fulfilled in me;" if the public attention is turned to the matter and the Prophecy is so circumstantial, as clearly to establish the individuality of its object, it is impossible that an impostor should not sooner or later be detected, and that clearly and peremptorily.

The claims of our Saviour to the Messiahship have now been before the world for eighteen hundred years, and they have again and again been compared with Prophecy, not only by His friends, but by His enemies, and every new examination has established their exact agreement with more certainty. The clearing up of every obscurity has been the discovery of new proof; and thus the very successive developments of the meaning of Prophecy is in itself a strong and independent proof, as it shews that an exact conformity with Prophecy was a thing not to have been contrived by an impostor.

I have said that if Prophecy be so minute as clearly to establish the individuality of its object, it is impossible that the impostor whose pretensions are grounded upon it, should remain long

undetected, however prejudice or parties may give him temporary success. This minuteness exists remarkably in the Prophecies of the Messiah.

1. The *place of his birth* is exactly pointed out, and this is a circumstance which would bear to be named because it is one over which men can have no command. "But thou, Bethlehem Ephrata," says the prophet Micah, "though thou be little among the thousands of Judah, yet out of thee shall He come forth that is to be ruler in Israel, whose goings forth have been from of old, from everlasting."

2. The *time of the coming* of Messiah is pointed out by Daniel, with just that mixture of exactness and obscurity, which is most favorable to a satisfactory inference after the event, and when the proof for it is wanted. "Know therefore and understand," says he, "that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince, shall be seven weeks and threescore and two weeks."

3. Again *His character* is pointed out with great minuteness, and yet with that appearance of paradox which must have been peculiarly perplexing to a pretender. He was to be a Conqueror,—a setter-up of a Kingdom,—the deliverer of His people,—and yet He was to exhibit "no beauty,"—nothing attractive to worldly men, that they should "desire Him." His *meekness* is distinctly alluded to—"He shall not strive nor cry;" "as a sheep before her shearers is dumb, so He opened not his mouth;" and this, as if in marked repro-

bation and for the clearer detection, of such as should ambitiously claim the Messiahship.

4. Many *events of His life*, are also clearly foretold. He was to be, in the language of Isaiah, “despised and rejected of men;” and observe how completely this was fulfilled in Christ, and how impossible that an impostor should aim at the fulfilment of this in his own person, since his very purpose would be to gain immediate reputation and power. Again, He was to be “wounded for our transgressions,”—recollect the soldier’s spear. Again, He was to be “bruised,”—“to suffer chastisements,”—and “by His stripes,” it is said “we were to be healed;”—compare this with the account of the Evangelist, “Then they did spit in His face, and buffet Him, and others smote Him with the palms of their hands.” Again, “He shall be taken from prison and from judgment, and *who shall declare His generation.*” Refer again to the Evangelist, “Then the disciples all forsook Him and fled.” Again, His behavior before His judges is clearly marked in the Prophets, “and as a sheep before her shearers is dumb, so He opened not His mouth.” Now hear the Evangelist, “And the High Priest said, answerest Thou nothing? But Jesus held His peace.” Again, “He made,” saith the Prophet, “His grave with the wicked, and with the rich in His death.” How briefly and enigmatically and yet distinctly are two remarkable circumstances pointed out; “He was crucified between two thieves,”—these were the wicked; “Joseph of Aramathea begged the

body of Jesus and placed It in his own new tomb,"—he was "the rich."

In alluding to these events, I have also alluded to that fulfilment of them in Christ, in order that the minuteness and particularity might be made more obvious.

I think I may safely say, that if these observations, imperfectly as they present this subject, be well weighed, it will not be denied that our Saviour's claims to the character He assumed, so far as they rested upon Prophecy, might have been easily refuted had they been false. And if so, the fact that His claims have now been before the world for eighteen-hundred years, and still unrefuted,—notwithstanding the learning and the subtlety and the determined hostility of infidels, of Christian and Jewish or Pagan origin,—is a most unanswerable proof that His claims were just.

And mark another fact; Christ is the only One in whom any do now or have for ages professed to find the Messiah; and the Jews, who have for centuries looked for this personage, as emphatically the hope of their nation, and have clung to the expectation through all their trials and their persecutions, as a drowning sailor clings to the plank or a broken oar, have been able to fix upon no other; and determined not to embrace Christ as their deliverer, and convinced that the time of His advent has long gone by, they are now falling into unbelief and a neglect of all religion. Behold in this, the impossibility of maintaining from

Prophecy the claims of any other Messiah than Him whom Christians have received as a spiritual deliverer, the founder of a spiritual Kingdom,—which bids fair if we look at its history and its prospects, to vindicate the Prophet's prediction, that it shall be an everlasting Kingdom.

II. The other kind of proof to which our Saviour appealed for proof of His pretensions, is that of *Miracles*: And it can easily be made to appear that they were so performed, and of such a nature, that if His pretensions were false the falsehood was perfectly open to detection.

1. In my former sermon, I alluded to several of Christ's miracles, to shew that they were performed publicly, and thus shewed, that so far as the matter of publicity goes, they were open to detection.

2. A brief allusion to some of His Miracles will shew also, that they were of such a nature as to have been susceptible of satisfactory examination. They were plain cases; not cases which could be accounted for by the influence of the imagination,—not the moving of the eyes in a wooden image, which might be accounted for more easily still. He raised Lazarus from the sepulchre in which he had lain dead four days; and this in the presence of the Jews, who had come from the neighboring city to comfort the sorrowing sisters of the dead man.

He raised the dead son of the widow of Nain, in the presence of all those who had probably

witnessed his death and arrayed his body for the burial. It is worthy of remark, that in regard to both these persons, Christ was not present at their death. The evidence of their death was in the hands of others,—and it was not till after they had pronounced them dead, after one had been for a considerable time in his grave, and when they were proceeding to inter the other, that He interposed and gave them both back to the possession of their friends. How would an impostor make out with such cases as these?

Take again the cases of Leprosy cured by our Saviour. Consider the circumstances of the cure, the nature of the disease,—and see if you can make out any distinct explanation of them, without admitting their reality as miracles.

Take again the cases of inveterate and well-known blindness, and lameness, and deafness, cured by our Saviour; and see if these will, like the cures of modern pretenders to miraculous powers, admit of explanations upon any well-established and well-known principle. They were not cases got up for the sake of the cure, but of long standing, and well known to the people. The Blind man, whose instructive story you will find in the ninth chapter of St. John's Gospel, was blind from his birth; and it appears from the narrative, that his blindness was not of a doubtful character, his parents and his neighbors well knew it, and testified it; and the means used were not such as would be used in reference to their own natural efficiency. Anointing the eyes with clay

would hardly be regarded as good practice by a mere physician.

Take again the case of the Impotent man who had labored under his infirmity thirty-eight years, and who was made whole, by the simple command of Christ to take up his bed and walk. This miracle was performed at the pool of Bethesda in Jerusalem,—at the time of a public festival—and in the midst of a multitude of impotent folk. The disease commenced before our Saviour's birth, and it was of too long standing to admit of instantaneous cure at the command of a man with whose character and pretensions the invalid appeared to be unacquainted. He spoke to Christ, as if he had no suspicion that He was more than an ordinary man, whose compassion was excited by his suffering condition. He shews no preparation of mind to be affected by the command of Christ through his imagination; and exhibits no expectation of help, but from the chance that he might possibly one day get first into the pool after the troubling of the water.

I must here dismiss this part of my subject, with desiring you to compare the Miracles of our Saviour and His Disciples with those of modern pretenders; to examine them rigorously by the laws of evidence, apply any established principle of philosophy to the explanation of them; and you will be convinced that they were well known and of a character to be perfectly open to investigation, and to repel all suspicion of trick or artifice; and that therefore if they had been false, their detection was a matter of certainty.

III. But it may be alleged, that the proofs which our Saviour offered in support of His pretensions, were *not examined carefully at that time*; because public attention was not sufficiently called to them and they were not perceived to have that relation to His pretensions, which was afterwards claimed: *And that in aftertimes, when they were looked into, many circumstances were forgotten*; and the examination could not be made in a very satisfactory way. But though this may easily be said, it is wholly groundless.

1. Our Saviour claimed to be a *King*, and although His Kingdom being spiritual would not interfere with the Roman government, yet the Romans had not the most distant apprehensions of any other Monarchy than an earthly one; they did not understand the nature of a Kingship which might exist in their own dominions, and yet not interfere with the rights of Cæsar. Such a claim then could not be made without exciting at once the jealousy and attention of the Roman authorities. We see how readily Herod's jealousy was awakened when it was proclaimed that One was born King of the Jews. The Jews understood this jealousy of the Roman government on the same point, and they endeavored to embroil our Saviour with the Roman authorities on this ground; as when they asked Him whether it were lawful to pay tribute to Cæsar. The claims of our Saviour, then, were of a nature to *excite the attention* of the Roman authorities; and I have abundantly shown before, that they were calculated to *excite that of the Jews*.

2. And, further, it must have been seen and known upon what proofs our Saviour grounded His pretensions; for *He explicitly stated the matter* in His public preaching. Of *Prophecy* He says, "Search the Scriptures, for in them ye think ye have eternal life, and **THEY ARE THEY THAT TESTIFY OF ME.**" Here was a direct appeal to this kind of proof. And immediately after His death His Apostles made the same appeal to it, and with explicitness; and declared the event to which they were then calling the attention of the Jews, to be the fulfilment of those things which God had before shown by the mouth of all His Prophets.

And so of the *Miracles* of our Saviour. He openly cited them as proofs of His pretensions. "If I had not done among them," said He, "the works which none other man did, they had not had sin." And again, "If ye believe not me, believe the works," that is, the Miracles that I do. And His Disciples did the same, and went so far as to say clearly, that Miracles were the "signs of an Apostle."

3. But again, the nature of the proof was *understood*. Observe that an *appeal was actually made by the Pharisees to prophecy in refutation of Christ's claims*. "Look and see," said one of them, who had examined the subject with just about the same degree of accuracy as modern objectors exhibit, "Look and see, for out of Galilee ariseth no Prophet." Had Christ been a native of Galilee, the objection had been fatal.

And observe again, *they endeavored to evade the*

force of the appeal to Miracles. At one time they assayed this, by ascribing His power to perform them to a connection with Beelzebub, the Prince of the devils. At another time, the Chief Priests and Pharisees projected the seizure of Christ in order to prevent their effect upon the minds of the people. "What do we?" said they, "for this man doeth many miracles, and if we let Him alone, all men will believe on Him."

Again, hear from the very *mouths of the Jewish people* the common apprehension on this subject: "And many of the people believed on Him." Why? Here was their argument, "When Christ cometh will He do more miracles, than these which this man hath done?"

I might easily carry the examination of this point farther, but I believe it is clear enough, that there was nothing wanting to induce the inhabitants of Judea, in the time of Christ, to scrutinize His claims; and that it cannot be pleaded that at the very time, when He was advancing them, the gist of the argument in their favor was not understood.

IV. Another objection may here meet us. It may be said, if the Miracles of Christ were wrought so publicly, and were undeniably genuine, and if Prophecy was pointedly in His favor, and the whole argument was so fairly and fully before His cotemporaries,—*why did they not all believe on Him?*

He who has duly considered the influence of prejudice, of the pride of opinion, and of interest,

in biasing the judgment of men and fortifying their minds against all the assaults of reason and argument, would never advance an objection of this kind. Truth, be its evidence ever so clear, if it be wholly new, and especially if it be opposed to former opinions, and opinions which are cherished and revered, never meets with a ready reception. It was long after the publication of the Newtonian doctrine of gravitation before it was received; even into the Schools of learning in that country which now glories in him; although it was sent forth into the world with that very evidence, which has since set refutation at defiance.

No case has ever occurred, in which so much prejudice, and so many interests, and so many evil passions, and so much power, have been enlisted against the truth, as opposed the reception of our Saviour and His spiritual and humbling doctrines. And had He gone to the Jews in the very guise in which He appeared to the prophet Daniel,—“clothed in linen, and girded with the fine gold of Uphaz, His face having the appearance of lightning, and His eyes as lamps, and His arms and His feet like in color to polished brass,”—and had He preached the same doctrines, and disappointed in the same way their hopes of a temporal Kingdom, and rebuked their proud reliance upon their being the children of Abraham,—He would not have gained their hearty assent; and as soon as He ceased to be present with them, their old prejudices would have returned, and the Nation would have been, just as it is now, involved in unbelief.

It is plainly to no purpose, to ask why all did not believe; this was just what was to have been expected. But it is very much to our purpose to ask, *Why, if His divine mission was not clearly proved, did any believe?* We all know, from Heathen as well as from Scriptural testimony, that the followers of Christ were exposed to suffering, and dangers, and death. In the language of the Apostle, “if in this life only they had hope,”—and certainly if their faith in Christ were without just ground it could give them no good hope for the future,—“they were of all men most miserable.” Some believed in Christ who dared not confess Him, and they would have given anything—so far as their temporal interest was concerned—if they could have resisted this belief. There were many things to prevent even the best evidence from convincing multitudes; but there was nothing but the best, the most indubitable evidence, which could have convinced, and sustained in their conviction,—through labors and dangers and sufferings, through disappointment of cherished hopes, against the persuasions of friends, and the arguments of philosophers, and the efforts of authority,—the great and continually increasing number of the followers of Christ.

V. If these things are so;—if the doctrine of Christ was first preached openly, and the proofs upon which He rested His authority were exhibited openly, before the rulers and wise men of the world, and especially before the people, who would

be most likely to understand their nature and to give them an unsparing investigation;—if these proofs were of such a nature that their validity could be most unerringly ascertained;—and if they wrought conviction in the minds of multitudes, against the persuasions of interest and affection, and the allurements of ease and of worldly distinction, and even under the certain prospect of dangers and sufferings;—can we doubt whether they were founded in truth?

But it may be said, that if these things were so, they were indeed good proof to the people who witnessed them, but not to us. And why not to us? All history teaches us that Christianity had its origin at the time assigned to it in the Sacred writings. The very books which now compose the New Testament, were written, and read, and received, as the true records of our Saviour's life and works and doctrine, at that time; as is clearly proved by innumerable quotations from them by hundreds of ancient writers, by the references made to these very books by the earliest adversaries of Christianity, and by the absence of any other Historical account of the rise of that Religion which has spread, amid obstacles from its enemies and its professed friends, till it has become the Religion of the whole civilized world. The Books we have, then, undeniably relate to us those very facts—and the mode of their occurrence—to which the Apostle so effectively appealed to Agrippa; for that a false account of them should have been received in the age in which they occurred, and

that, both by those who endeavored to establish and those who strived to refute them, is impossible.

But this is not all. Our Age is connected with that of our Saviour by the Church, His spiritual Kingdom which He instituted, and which has been a witness to Him, and a keeper of Holy Writ from that time to this. In that Church the same Holy Scriptures have been publicly and continuously read,—the same Sacraments, in which are—as it were—embodied the principles of Christ's religion, continuously celebrated,—the same Creed continuously taught to His disciples, and recited in the worship of the Church,—the same Holy Days, commemorative of the great actions and events of His life, continuously observed. What is there in all History to connect the present with an Age long gone by, like the Church, its institutions, and its observances? One might imagine the history of Rome to be a dream, till he should go and stand among its ruined Monuments; and then he must be convinced that some great State like Rome had been. But what are dead to living witnesses!

That the origin and the proofs of Christianity were as open and as undisguised as the light of day, is undeniable. Christianity has survived the scrutiny, to which we know it was subjected soon after its beginning, and has been a thousand times since. Objections to Christianity are not modern inventions. Acute and learned men labored hard to subvert its foundations when it was yet in its beginnings, and when a valid objection could not

have failed of its full force. Christianity, commencing as it did,—without appealing to any of the prejudices of the age; offending the Jews by breaking down the partition which shut out the Gentiles from the enjoyment of their privileges; and enraging the Gentiles by its uncompromising hostility to every idol and every impious rite,—could not have existed;—much more could it not have come down to our days with constantly increasing power and efficacy; if it had not been established in everlasting truth, and sustained by an Almighty power.

Christianity has stood. The gates of Hell have not been able to prevail against the Church. Foes without have not interrupted her testimony, they have only made it more clear and determined; and more dangerous foes within have done no more than obscure it.

And now, my Brethren, since these things are so, and the proofs of Christianity are so open, so unimpeached, and so unimpeachable,—you can have no excuse for being, with Agrippa, only almost persuaded to be Christians. Excuses you can easily invent, if you will not believe. The evidences of the Gospel are of such a nature that there is no escape from conviction, if they are fairly examined, and allowed to exert their proper influence upon the mind; but they do not compel attention nor conviction; they cannot impart their own fairness and honesty to perverse minds, nor force an entrance into minds shut up and barred, by prejudice and by hatred, to its humbling and

self-denying doctrines. God has taken from you all valid excuse for unbelief, but He has left you to your own choice, whether to believe and live, or to fall into the condemnation of unbelief. But observe further, it is not only necessary to be more than almost persuaded, but it is necessary to be persuaded to be more than almost a Christian. Merely to assent to Christianity as a thing true, will avail nothing. The truth of Christianity implies, or rather consists, in the truth of its Facts and of its Doctrines, the authority of its Precepts, the validity of its Institutions. It cannot be satisfied with a mere admission of it, as a demonstrated theorem. No more can it be satisfied with a reception of its Records, as a book from which we are to work up our systems of faith after our own fashion. Christ did not come merely to exhibit a new Philosophy, to set forth new propositions in Morals, or in the Natural History of man,—but to set up a Kingdom. We must become the subjects of His Kingdom, and obedient subjects; or we resist that authority which He claims over us.' We must become members of His Church,—faithful members;—faithful in our adherence to the Faith which was once delivered to the saints; faithful in walking in all the Commandments and Ordinances of the Lord; faithful in holy living; in the practice of daily piety; in self-denial; in the subjecting our passions, and in bringing every thought into captivity to the obedience of Christ.

